

# REFORMED CHURCH MESSENGER



Oil and Water Will Not Mix

(This boat was made from oil cans by boys from a Near East Relief orphanage in Greece.)

## Tears

Passion with pity blent,  
Gratitude of penitent,  
Smile in eyes once blind,  
Peace of bewildered mind,  
Touch of poor man's hand  
Make a Messiah stand  
And weep.

Yonder Jerusalem lies  
Under threatening skies,  
Bitterness endured,  
Spite and hate uncured,  
Cunning of Church and State  
Making life disconsolate,—  
Asleep.

Mounting from soul to eyes  
A lover's language hies  
Utterly violent  
In liquid testament.  
And O, the thoughtless city!  
And O, the boundless pity  
So deep!

—Henry Linford Krause.

## Mary and Martha

Call him not heretic whose works attest  
His faith in goodness by no creed confessed.  
Whatever in love's name is truly done  
To free the bound and lift the fallen one  
Is done to Christ. Whoso in deed and word  
Is not against Him labors for our Lord.  
When He, Who, sad and weary, longing sore  
For love's sweet service, sought the sisters' door,  
One saw the heavenly, one the human, guest;  
But who shall say which loved the Master best?

—John Greenleaf Whittier.

## Stagnation

A crystal stream from the mountain top  
May feed a pool below  
With water as pure and clear and cold  
As a drift of winter's snow.

But should there be no outlet,  
No stream to lead away,  
The waters soon become stagnant,  
And putrid with filth and decay.

A soul may be fed with waters of Love,  
That flow from the Headspring clear,  
But unless it gives of the love that it  
knows,  
That life will be stagnant and drear!

For neither a pool nor a human soul  
Can be counted useful and fair,  
Should it fail to pass on to the world  
around

Of this God-given goodness, a share!

—Grace H. Poffenberger.



Modes of Travel in Hunan Province, China  
(Puzzle: Find our Birthday Club Lady if you can)

PHILADELPHIA, DECEMBER 6, 1928



# REPORT OF THE COMMITTEE ON THE FUTURE OF LAYMEN'S WORK IN THE REFORMED CHURCH

To the Reformed Churchmen's Congress

Dear Brethren:

We recommend the adoption of the following Resolutions:

- (1) That this Congress has been deeply impressed by the addresses delivered from the platform, and by the interest and loyalty exhibited by the delegates, all of which should become dynamic in the future work of the Reformed Church in the United States.
- (2) That a permanent organization be formed to carry on the work outlined at this Congress and suggest that it be called the Reformed Churchmen's League.
- (3) That the purpose of this organization shall be to promote the work of the Reformed Church.
- (4) That the present General Committee and Executive Committee of the Laymen's Missionary Movement continue to function as in the past. Whenever vacancies occur by reason of resignation or death they shall be filled by the Executive Committee.
- (5) That this Congress authorize and direct the Executive Committee to overture the General Synod of the Reformed Church to constitute this League as a duly authorized agency of the Reformed Church in the United States.
- (6) That the Executive Committee be authorized to formulate the plans and scope of the organization of the League and present same to General Synod at its next meeting.
- (7) That the Executive Committee be authorized to include in these plans provision for a meeting of the League triennially.
- (8) That the Executive Committee provide for a course of reading along the lines of the League.
- (9) That the recommendations herein made are to be interpreted as general in character and shall not be considered binding upon the Executive Committee in making its recommendations to General Synod should the said Executive Committee after careful consideration deem a change advisable.
- (10) We further recommend that the Executive Committee give careful consideration to a plan of financing the new organization outside of General Synod's budgets.

Respectfully submitted

**E. S. Fretz, Chairman,**  
**Marshall R. Anspach, Secretary,**  
Eastern Synod.

**Emory L. Coblentz,**  
**A. R. Brodbeck,**  
**Joseph L. Murphy,**  
Potomac Synod.

**D. J. Snyder,**  
Pittsburgh Synod.

**O. W. Baum,**  
**Horace Ankeney,**  
Ohio Synod.

**Wm. B. Haussler,**  
German Synod of the East.

**Edward H. Marcus,**  
Midwest Synod.

**William E. Lampe,**  
Committee.

Harrisburg, Pa.,  
November 22, 1928.

## PARIS PACT RATIFIED

Whereas:

We, the members of the Reformed Churchmen's Congress, assembled in Harrisburg, Pa., November 21-22, 1928, represent more than 350,000 communicant members of the Reformed Church in the United States, consider the Kellogg-Briand multilateral treaty, which condemns recourse to war for the solution of interna-

tional controversies, and renounces war as an instrument of national policy, to be the most definite step and most promising action ever taken towards permanent world peace,

Therefore be it Resolved:

1. That these resolutions be forwarded to the President of the United States and he be urged to submit the treaty to the United States Senate as soon as possible after that body convenes in December next, and
2. That these resolutions be submitted to Senator Borah, Chairman of the Foreign Relations Committee of the United States Senate, urging him through his Committee to report the treaty with recommendation for favorable action as soon as possible, and
3. That we urge the pastors, consistories and congregations of our Church to use every effort to secure not only America's official, but the people's wholehearted adherence to the treaty, realizing that the treaty must be reinforced by further international agreements looking towards the gradual, but steady reduction of military and naval armaments, and
4. That we urge all our Church members individually to write not only to their respective Senators urging them to vote for the ratification of the treaty, but also to write to their representatives in the House of Representatives, asking him to see personally the Senators from the State and urge them to vote to ratify the treaty.

(Signed)

**J. Q. Truxal,**  
**F. W. Clinger,**  
**Theodore H. Wood,**  
**Milton Warner,**  
**J. Franklin Meyer,**  
Committee.

Harrisburg, Pa.,  
November 22, 1928.

## WELCOME TO OLD SALEM

Paul A. Kunkel, Esq.

' (The gracious word of welcome spoken to the Reformed Churchmen's Congress, Nov. 21, at Harrisburg, Pa.)

One score of years ago the men of the Reformed Church in the U. S. met in this Church to re-consecrate themselves to the service of the Master. During those years they have made the Sword of the Spirit to flash with silver gleam throughout the territory of our Church at large. They have enlarged the borders—they have given to the great cause world prestige. We welcome today these same soldiers of Christ and also a new generation of recruits.

Harrisburg is a Mecca for many kinds of conventions, but none can have a heartier welcome than the representatives of the good old denomination of the Reformed Church in the United States. No congregation can give you a better welcome than Salem, for in welcoming you we welcome a blessing on our Church and on our community.

We are glad to greet you not only for what you are and because you are the delegates of a great historic German Reformation Church, but especially because of the purpose for which you are assembled, namely, to rejuvenate, reconsecrate yourselves to the service of the Lord. It is a glorious thing to meet together to pray, to praise, to learn, to become equipped to serve, to renew our armor, brighten the shield of faith, repair the breastplate of righteousness, have our feet reshod, and our helmet refurbished, above all inwardly to be strengthened by the Spirit—but our eyes, our faith, our hope, our love fastened on the Cross! We will build our individual congregations, extend our denominational boundaries, prepare the Kingdom for the coming of the Lord not by money gained, but by souls won. That is the supreme

purpose. That is the slogan, "Not War but Peace—Not Money but Men." Lift up the Cross. Therein lies the great dynamic—it is the power of God, it is the wisdom of God.

As members of a royal brotherhood, we bid you welcome.

## EVANGELISM THE MAIN BUSINESS

Evangelism is our main business throughout the whole year. All other things are but means to an end. Every week should see the fruits of our labors.

Doctor Zartman, the General Secretary of the Commission on Evangelism of the Reformed Church in the United States, will be in Buffalo, Nov. 25 to Dec. 4 to work with the Reformed Churches in this city. Those who respond wholeheartedly to his fine leadership will reap the harvest of blessing. We cannot always choose our own time for the coming of the Lord's servants, but we can co-operate with them when they are sent to us. Remember the date and let all, with whom the Spirit can work, offer themselves for service.

The 70 were sent forth 2x2 and their experiences were so glorious as to nearly make them besides themselves with joy. It will always be so when the Church awakes to its great evangelical opportunities. Surely we need to do more personal work for God. ANY MAN OR WOMAN WHO LOVES THE LORD CAN DO IT.

Between Nov. 25th and Dec. 4th the workers of our Reformed Churches will be going out 2x2 to reap the ripened harvest of those whose hearts may be turned to membership in the Church. Doctor Zartman will be with Grace Church Sunday evening, Nov. 25th, to give us a start on the way. Will you not do your share of the work to prepare the way? Only those who want to be helped and are willing to think, pray, talk, and work can be helped. —Grace Church Monthly, Buffalo, N. Y.

## FRANKLIN AND MARSHALL ACADEMY NOTES

One of the old academy boys, Dr. George Morris Smith, was recently inaugurated President of Susquehanna University. Dr. Hartman attended the inauguration ceremonies, and when his name was reached in the roll call of the delegates in attendance Dr. Smith made gracious reference to his student days at Franklin and Marshall Academy. Dr. Smith was graduated from the academy with high rank in June, 1907. His earnestness and ability in those early years gave promise of the notable career of service which has so early led to the presidency of a college.

The experience of the fall term so far promises a delightful and successful year. The school is filled to capacity by a student body which is showing a fine spirit of loyalty and earnest co-operation in the activities and purposes and ideals of the school. The larger number of students available makes more careful selection possible, the result of which is reflected in the atmosphere of the school and in the more intimate and friendly relations possible between teachers and boys when occasions for discipline are reduced to a minimum.

The student body and faculty had a small share in the raising of the budget for the Lancaster Welfare Federation last week. The canvass of the school was made by the members of the Y. M. C. A. cabinet.

Dr. Roddy, the well-known and beloved naturalist, recently gave the student body a lecture on snakes. Boys seem to be naturally interested in snakes, and Dr. Roddy's lecture was illustrated with a variety of specimens alive and mounted. He closed his lecture with the admonition, "Boys, don't kill snakes, they are too useful." Recently we had a lecture on the history of the apple and its culture. Every year

(Continued on page 18)



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## EDITORIAL

### BLOOD AND GOLD IN THE BALANCE

"Blood and gold cannot be weighed in the same balance," is the comment of *Le Temps* upon the Armistice Day address of President Coolidge.

I have carried that address in my pocket for two weeks, I read and reread it, the words of the President of the greatest nation upon the earth, delivered upon the tenth anniversary of the end of the cruelest war in history. I have marked its logic and its arguments, war debts, reparations, the balancing of profit and loss, the need for bigger and better navies.

I turn to a little collection of Woodrow Wilson's war-time addresses. There is passion there, idealism, insight, sympathy, faith, splendor. It is said that Woodrow Wilson was proved wrong, that he harbored chimerical dreams, that he was outplayed by old diplomats schooled in a game at which he was the veriest tyro—but there was splendor in him, and for a brief season he bade men dream and dare, fight and hope, greatly live and greatly die. Dean Inge says that those ten million men died in vain; but if we are to have men die in battle, let us be splendid about it, and not admit that gold and blood are in the balance together.

There was another Armistice Day address delivered by Secretary of State Kellogg. It was a frank plea for the outlawry of all war, a plea for faith in the possibility of peace through understanding. "If the people are minded that there shall be no war, there will not be," said Mr. Kellogg. Many of us have ventured to criticize Mr. Kellogg's administration, and it is a pleasure to see him take the lead in new moves for peace in these last months of his term of office.

Two events are in the background against which President Coolidge speaks. The first is the Kellogg peace pact, hailed the world around as a constructive move toward international understanding and co-operation. The second is the Latin-American trip of our President-elect. Lovers of peace hail these as harbingers of hope. Each of these moves brought a warming of the heart to millions; the Kellogg pact to those who, disappointed in our failure to enter the League, believe that at last the United States is prepared to shoulder its share of world responsibility; the Latin-American trip of Mr. Hoover to those who believe that the reality of our peaceful intentions is

to be tested in our relations to our Southern neighbors.

What is the effect of the President's address upon these millions? Let us admit that it is a dash of ice water upon the warm brow of faith. Let us outlaw war, says the pact. Let us put behind us the possibility of turning to war as the solvent for our ills. Let us build more cruisers, says Mr. Coolidge. Europe does not deal frankly with us, our commerce is great, our investments are scattered all over the world; let us arm. Mr. Hoover turns to the South, leaving behind the busy hordes of office seekers and political wise men, intent upon making friends in nations which distrust us. "It is obvious," says Mr. Coolidge, "that, eliminating all competition, world standards of defense require us to have more cruisers."

I have no doubt that, judged by all the best standards of naval authority, Mr. Coolidge is sound. The world is groping for other standards than those outlined and prescribed by admirals and naval engineers. The League of Nations was a sign of the groping; the World Court another; and the Kellogg pact another.

Mr. Coolidge scolds Europe and Europe does not like it. The press of France and Germany and England is almost unanimous in expressing the widespread disappointment of thinking people. They say, in effect, Coolidge asks us to disarm, but why should we disarm if America must have an ever larger navy. America is isolated, powerful, rich; we are divided, each surrounded by ancient foes, poor.

Mr. Coolidge says that America suffered equally with Europe. Europe admits our sacrifice, but contends that it was, by comparison, a sacrifice of gold, and blood and gold are not to be weighed in the same balance.

The press of Europe received the President's address as an exhibit of supreme effrontery, of blatant superiority, and as the statement of a nationalism which is unashamed. The question they raise is this: If the United States is to take a frankly nationalistic course, why should we listen longer to her protestations of desire for international co-operation?

The President's address is to be judged not only by what is said, but by what is unsaid. Grant for the sake of the argument all that he says about debts and reparations and armaments, what more is there? What recognition of the supreme moral and spiritual obligations rest-



ing upon the United States to lead in peaceful ways? What recognition of the vicious forces which make for war? What rebuke to the war mongers, the criers of alarms, the stirrers of discord? A few perfunctory words, and that is all.

It was a tragic address for the reputation of the President. His administration has not been great, but it has been efficient and restrained. Now, within four months of his leaving office, he has spoken words which set the peace movement back an incalculable distance, which cast a cold spell upon many lovers of peace and increase the distrust with which countless millions in Europe and Latin America already view us.

The President suffers under the grievous handicap of not knowing the world. He has lived too long in one nation, and in one small section of that nation; his speech betrays him; he does not understand the accents of other peoples. It is fortunate for the moral prestige of the American people that their next President understands and appreciates the peoples of many lands. For better or for worse, America has joined the world and must live with that world.

—HUBERT C. HERRING.

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### THANKFUL FOR CHINA

The regular Monday morning meeting of the Philadelphia Ministerial Association was held November 26 with the Rev. Carl G. Petri, of Skippack, Pa., in charge. The meeting was devotional in character, with the spirit of Thanksgiving pervading it. After a brief service led by the Rev. Mr. Petri, he called on Rev. John H. Poorman, of the Foreign Board, to tell us why we should be thankful as a Church for China. In a brief and most interesting manner Bro. Poorman presented reason after reason for giving thanks for China. China is receptive and is asking for the return of our missionaries. As they return they are received in a most cordial manner. In a short while we will have three times as many missionaries in China as we had one year ago. China is asking for the Church of Christ, one Church, not denominationalism. Dr. Bartholomew followed with the theme, "In everything give thanks." He stressed the good that is already manifest as a result of the loss of property and of life during the Chinese uprising, and for this good as well as much more, which must follow, we have reason to be very thankful. These two addresses were followed by several brief prayers, after which the meeting closed. It was felt that the absent members had missed a great blessing and that more meetings of like character would prove helpful to the ministry of our Church.

A. M. S.

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### "THE OTHER SIDE" OF CHURCH UNITY

In an editorial on "The Quest for Union" in last week's MESSENGER, we quoted "Students" who gave, in *The Christian Intelligencer*, some of the arguments in favor of a coalition of the Reformed Church in America and the Reformed Church in the United States. In *The Intelligencer* of Nov. 21 "Students" gives "the other side" of the question and an excerpt is printed in another column of this issue.

It is scarcely necessary to say that the MESSENGER has little sympathy with the questions raised on "the other side." We have frequently expressed our opinion with regard to the argument that Church unity is theoretically right, but that "the time is not yet ripe" and we must, therefore, wait until the good Lord sees fit to bring it about by unanimous consent. We agree with "Students" that the time has passed for the expression of mere opinion, and that opinions which are the result only of personal interest, bias or momentary impression and impulse, are of little value; we agree also that *the trend of opinion* in the two denominations is of real value.

As a friend whose judgment we value most highly said the other day in a personal letter: "We need something much more than fact finding commissions. We need a sincere will to unite, mutual confidence in the Christian

integrity of both parties, which cannot now be created but which should have been growing among us." If such a will to unite is not in evidence on both sides, we might as well drop all negotiations. There is much to be said for the oft-repeated observation that it is the conservative fathers of the Church which usually prevent a practical outcome from such union movements. The younger folks may be almost unanimously in favor of it, but if a few of the older and influential leaders of the denomination take a hostile position the effort becomes well-nigh hopeless. In view of this widespread opinion it has, therefore, been a matter of genuine satisfaction among us that, in the Reformed Church in the United States, the sentiment favorable to a larger and more practical union of our Protestant forces has not been confined to any one class or section, whether of pastors or people, but, so far as we can ascertain, it is actually the point of view of both old and young in all parts of our denomination. In spite of the close historic associations with the Reformed Church in America, it has not been easy during recent years to foster the belief that any very genuine desire has existed in our sister denomination for an organic union with us. Happy as we should be to recognize such a will to unite among our brethren of the Reformed Church in America, it is but fair to say that at the present juncture the friendly negotiations with the United Brethren in Christ and the Evangelical Synod of North America make a union with one or both of those bodies seem considerably more likely, and it is probable that the MESSENGER will have a good deal to say along this line before the meeting of our General Synod in Indianapolis next May.

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### STADIUM, CLASS-ROOM AND CHAPEL

Overdrawn to be sure, but not without force, is this quip by Will Rogers, who signs himself suggestively as "an old Yale man that is disappointed with life": "The football season is closing," he writes, "and college life is about over for the year. A few students will stay out the season for the dances, and some of the players may take up pipe courses and hang around for the winter to show the clippings. The college president will be looking over the gate receipts to see if he stays another year. Cheer leaders will go back to train calling. Alumni will start arguing over a new coach. It's no trouble to tell the successful educational institution these days. It's the one that can afford a new stadium next year."

This seems to be quite in harmony with the deliberate judgment expressed editorially by *The New York World*, that our "semi-professional college football," with all its apparent popularity, is after all nothing more than "a highly efficient and distracting nuisance." But even if it be true that many so-called "students" are far more interested in the stadium than the class-room or the college chapel, we must be grateful for evidences that some of those who determine college policies have not been blinded by the glamour of athletic prestige. Thus Dr. Bernard Bell, warden of St. Stephen's College, Columbia University, speaking of "the current decay in urbanity" places much of the blame unequivocally upon institutions of higher learning.

"The two outstanding problems connected with colleges today," said Dr. Bell, "are these: First, how to get a college with university breadth and at the same time intimacy of contact sufficient to train urbane gentlemen; second, how to get a college where men can be helped to face, fearlessly, both science and religion and to correlate the two into something approaching a life philosophy. The first problem is vital if we are to produce men of taste, rather than *intellectualized hooligans*. The second is even more vital, if we are to produce anything more than fact-accumulating specialists with no sense of purpose. The current decay in urbanity is due to methods of college training which cram facts down student throats, but never introduce students personally to mature and scholarly masters."



So also the magnificent new chapels recently erected, a movement in which our Mercersburg Academy set so splendid an example to colleges and universities, is a heartening symptom. At Princeton, University of Pennsylvania, University of Chicago and other institutions such chapels were recently completed, and the necessity for student pastors is ever more widely recognized. When the new Gothic structure, costing over \$1,800,000, was recently dedicated at the University of Chicago, it was said that architects, builders and administrators vied in carrying out the spirit of John D. Rockefeller's letter, a copy of which rests in the cornerstone. "As the spirit of religion should penetrate and control the university," he wrote, "so that building which represents religion ought to be the central and dominant feature of the university group, proclaiming by its position and architecture that the university in its ideal is dominated by the spirit of religion, all its departments are inspired by the religious feeling, and all its work is directed to the highest ends."

Should not all of us join in the prayer that all the colleges might seek with perennial ardor to fulfil so noble an aim as this? It is not easy, in the face of contemporary tendencies, to make such an aim real in practice as well as theory, but it is an achievement undeniably imperative, if we are to safeguard the moral and spiritual progress of the nation.

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### A HOLY COVENANT

*"We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty, that thus in all these ways we may transmit this city, greater, better and more beautiful than it was transmitted to us."*

This was the pledge taken by Athenian boys when they attained the age of 18, and they were expected to repeat it every day of their lives. The Christian teacher may well ask, after repeating this covenant from ancient Athens: "Is my school doing as much to inspire distinctively Christian ideals of duty and of constructive citizenship?" If not, why not? Is it not as essential as it ever was in all history to bring our youth face to face every day with the high claims of duty? In the presence of any easy-going philosophy which sets so many adrift to "follow the path of least resistance," and which caters to our egotism and self-conceit, we need to preach and practice more strenuously than ever the holy challenge, "Fight the good fight with all thy might." And we may be sure the appeal to the heroic temper has not lost its ancient power or winsomeness. Even in a day of cushions and rose water, multitudes will respond to a red-blooded challenge. Athens did not need the loyalty of her sons one whit more urgently than America needs the fealty of her spiritual children.

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### VERSIONS THAT CLARIFY

Occasionally the MESSENGER hears from readers who object rather strenuously to the use of what they call "new-fangled" versions of Holy Scripture. Why does not the editor denounce such folly, when there is no better example of classical English in all the world than the "good old King James version"? Are not these modern contraptions merely designed to prove that man is wiser than God, and therefore "he imagines in his vain conceit that he can improve on the language of the Almighty." Many regard Eastern standard time as "God's time," and the King James version as the divinely inspired Word of God.

But these new translations are sincere efforts to put the real meaning of the Bible into English as it is now used and understood. Of course the familiar phraseology of the old version is precious to our hearts, and many

sentimental considerations cause us to keep on using it even if some passages in it are obscure and incomprehensible. But we confess to no little sympathy with the statement of the case by our friend, Dr. J. D. Buhner:

"Why object to the use of better translations of the Bible? Bibles are not intended to teach a good old English style. The use of the second person pronoun may give to some minds a literary flavor, but that does not make truth clearer. Better use two or three different versions to get the spirit of the Word than use the old Word to rock you to sleep. A living faith prefers expression in a living language. One of the chief foes to vital Christianity is antiquarianism—debris that would hide growing truth. Weed out quaint, obsolete idioms so that the truth may shine forth clearly."

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### "THE GOSPEL MESSAGE IN GREAT POEMS"

It is always a matter of special interest to us when one of our own pastors writes a book, and this interest is properly intensified when the book is spiritually helpful and enriching. "The Gospel Message In Great Poems," is the caption of a volume of 284 pages, price \$2.00, just published by the Funk and Wagnalls Company, New York. It was written by our friend, the Rev. Walter R. Gobrecht, the able and earnest pastor of St. John's Reformed Church of Chambersburg, Pa., with an introduction by President Omwake of Ursinus College. The author has sensed the inevitable and intimate kinship between the poet and the minister of the Gospel, and presents in this book a series of sermons based upon well-selected poems as a background. The publishers are justified in saying that "the clergyman will find in this volume an almost endless source of inspiration and suggestion, and the layman will find presentations of the Word of God both convincing and satisfying." We can agree with Dr. Omwake in the hope that this book may send its readers back to the poems and their authors with an enlightened understanding and a fresh appreciation of those great prophets of spiritual truth. There are doubtless many ministers who do not realize how much they are missing by failing to give serious study to great poetry. It is, however, the "good news" of the message of Christ with which the writer of this book is most deeply concerned, and the exposition which he has given here is both faithful and forceful. Moreover, he has been unusually successful in his use of practical and effective illustrations. It is the sort of book which deserves to be read in all the homes of our Church.

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### AFTERGLOWS

(Buffalo Youth Catch the Torch That World Personalities Fling Out.)

It was Thursday night. The Young Peoples' Federation of the Council of Churches of Buffalo was gathered together to sing, to listen, to pray. "The Jungle Man of India" had come to them, two missionary men from China, and the secretary of the Missionary Education Movement Leadership Training School. Mrs. Raynild Simonson Ihde sang a solo and the Rev. Ciprano Navarro, of the Philippine Islands, offered prayer. There was hymn singing too, and an Open Forum. "Our Widened Horizon" and "The Quest of the Christian Life" were the themes they had come to hear. Nor did they "go empty away."

The great Church was crowded—crowded, yet youth kept coming in—kept coming in. There was first a worship period, and a youth, rich in voice, had sung John Prindle Scott's "Repent Ye." The vast auditorium was dark except for a light, here and there, beneath the balconies. A lone candle burned on the reading desk. It lighted the earnest face of the speaker, Dr. Charles W. Gilkey, Dean of the Chapel, Chicago University. What was he telling them, this man who has also talked to thousands of youth in student centers of India? He was



talking to them on "What Christ Offers to American Youth." And the anthem, "What Christ Said," dedicated to university students, was a kind of benediction.

And then the lone candle lighted a new face, the face of him who has written "The Christ of the Indian Road." And what was he telling? "What Youth Can Offer to the World." Lights came on, and the audience filed out. It was a night they never shall forget.

—ALLIENE S. DeCHANT.

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## The Parables of Safed the Sage

### A PARABLE OF THE PERILS OF LEADERSHIP

I journeyed over the Battlefields of the Civil War, and I came to where Stonewall Jackson's men stood on the day when another soldier said, Behold, Jackson's Brigade doth stand like a Stonewall. And that name which was meant for the Brigade went to the Commander thereof, which was lucky for him. For a good name is rather to be chosen than great riches, as my friend Solomon was accustomed to remark, and that name was worth much to General Jackson.

And I remembered how General Jackson was undecided whether he should be a Soldier or a Preacher, and never was quite certain about the matter, and how he worked very hard to get himself appointed to his position, but that, unlike most men who are ambitious for high place, he made good in the place to which he attained. And when I followed him up and down the Shenandoah Valley,

and all through his many Battles, my respect for him which was already large grew yet more.

So I came to the place where he was Mortally Wounded, and to the place where he died. And I remembered that it was no Yankee bullet that took his life, but the fire of his own men, who loved him and would have died instead for him.

For Stonewall had cut loose from his base, and flung his army across the entire face of the army he opposed, and had fallen upon General Howard, whose empty sleeve I beheld often in the later years, and driven Howard's men three miles from where they should have been in readiness to stand firm. And the whole Yankee Army beheld Stonewall's movement, and thought that he was retreating; and it was never safe to be too sure that Stonewall Jackson was in a retreat. So that about the time that Howard's men were boiling their Coffee and chuckling because Stonewall was retreating, he was Suddenly Among Those Present, and they Fled from him.

But Stonewall was a bit too eager, and he rode on before his men, till the Yankees fired on him and his bodyguard, and when he would fain have ridden back to his own army, his men beheld him and his guard, and they thought him a Yankee, and they fired and killed some of his guard, and then fired again and killed him. And it was a Sad Victory for Stonewall's men.

And I said, If ever there was a brave Leader, it was Stonewall Jackson. But he led to his own destruction. For one important thing for a Leader to learn, whether it be in the Army of the State or the Army of the Lord, is not to permit one's enthusiasm in Leadership to lead him so far ahead of his command that they turn their guns upon him. For that was the error of the brave Stonewall Jackson; and many a prophet of the Lord in his zeal for righteousness hath made the same Fatal Mistake.

## The Character of Roosevelt and Its Significance for American Life

(Address delivered in Grace Reformed Church, Washington, D. C., Sunday morning, October 28, by the pastor, DR. HENRY H. RANCK, the Roosevelt Masonic lodge of D. C. attending. Service broadcast—celebrating the Seventieth Anniversary of the birth of Theodore Roosevelt)

Seventy years ago, yesterday, was born in New York City Theodore Roosevelt, who became one of the most extraordinary men of all history—"the most astonishing human expression of the Creative Spirit we had ever seen," said his intimate biographer, William Roscoe Thayer, speaking for his friends—and again the most commanding, original, interesting, brilliant personality in the public life of America since Lincoln, was the judgment of William Howard Taft at his death. It will be ten years next January since Theodore Roosevelt passed so unexpectedly off the scene, receiving an amazing chorus of the highest appreciation from every quarter, even from his many bitter foes. Regard for him and his great work of righteousness and human welfare have not lessened during this decade and we do well to keep his memory green. He was a mighty knight for the Kingdom of God—a great preacher and doer of those practical things which must be done to make the rule of God real, the very things which the Church is here to accomplish. Indeed, his whole life is a great fascinating sermon, a beneficent inspiring influence. With great fitness, therefore, are the lessons of his life proclaimed from the Christian pulpit, especially in this congregation whose services he attended so faithfully while Vice-President and President of the United States.

The people of this country rejoice that their Presidents, generally, have been good

Churchmen; Roosevelt was exceptionally so. When in Washington, he was regularly in his pew here Sunday mornings, heartily taking part in worship, listening intently to the sermon. When official claims required his absence, a courteous note explaining the reason was sent the pastor, Dr. John M. Schick, a rugged, forthright character of whom Roosevelt was very fond. He attended the communions and entered heartily into the life and activity of the Church, giving generously to benevolent causes, especially to the relief of the needy. He lent distinction to important occasions by his presence and addresses here, and at the close of his administration, gave to the congregation, as a memento of his religious sojourn with us, the fine portrait of himself painted by Prof. J. Redding Kelly, of New York City. This portrait, his first communion token in his own hand, the gavel he used in laying the corner-stone of this edifice, and a dozen other things, we are happy to have as reminders of Roosevelt which our visitors are very glad to see.

The heart of Roosevelt's character was his deep, simple religious nature and this was evidenced not only by his connection with this Church, but all through his life. He was reared in a home that was not only cultured and refined, but truly religious. His father was a great philanthropist—"the best man I ever knew," he claimed, "combining strength and courage with gentleness, tenderness, and great unselfish-

ness. The fact that as a collegian at Harvard he taught a Sunday School class, following his father's example, is further proof of the genuineness of his religious temper. Moreover, his favorite hymn, which we have just sung, shows the vital character of his simple religious creed.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said,  
To you who for refuge to Jesus have fled."

The lines following are the bracing words of Jesus, beginning with: "Fear not, I am with you, O be not dismayed," and ending with "I'll never, no never, no never forsake."

There you have the deepest explanation of that outstanding characteristic, his courage and fearlessness, born of conscientious conviction of the divine approval. No finer words were ever written on the importance of the Church and one's participation in its activities than those by him in the "Ladies' Home Journal" a few years before his death, the gist of which is given in the familiar "Nine Reasons for Going to Church." A copy thereof hangs by his portrait here in this Church. How natural for us here in this sanctuary,



which is a Roosevelt shrine, to think of his religion as the fountain-head of his wonderful personality.

American life has been distinctly duller since the passing of this dramatic figure. What a thrilling privilege to have lived in those wonderful days when he was so pronouncedly the centre of the stage as President. John Morley visited our country in 1904 and on returning said what impressed him most here was "Theodore Roosevelt and the Niagara Rapids." Did we not eagerly in those days look for the morning paper to see the latest of Teddy's doings?—his pungent phrase, the unforgettable epigrams, the thrusting through of some opponent in unceremonious fashion—with a brusqueness and severity one often regretted to see—the pouring out of his red-hot, commanding convictions riveted our attention and indelibly impressed us, his trumpet calls to noble issues which he presented with convincing clearness. "What are Roosevelt's opinions?" was asked regarding certain subjects, to which reply was made: "He doesn't have opinions; he holds only convictions." And they were expressed and urged with something of the irresistible onrush of the waters in the Niagara Gorge.

How varied were his interests! What wonderful versatility! The office of the President of the United States is the most onerous position held by any man on this planet. Roosevelt filled all its duties to the full, neglecting none of the implied powers of the constitution, for which he was duly criticised. In addition to the heavy duties of public office, he also played; he hunted, he explored, he kept up his studies in Natural History. He read widely in general literature and history. He published many books—fifteen in the ten years following the Presidency—carried on an enormous correspondence, a feature in which he was excelled probably only by Thomas Jefferson. What a knowledge of people he had, living and dead. He was interested in all types from the prize-fighter to the prelate. A prominent man here, who knew him well, said he had more friends in Washington than any man who ever lived in Washington. That is just typical of his personal contacts, nation-wide and world-wide. In primitive superstitious days, he would have been considered a super-man or a demigod.

I confess my admiration and tingling interest in Roosevelt from my boyhood. I was but a bit of a lad when I heard of this blue-blooded aristocrat of New York City, just out of Harvard, going to the State Assembly at Albany, and there defying the political bosses—successfully, too. People said he was a foolhardy, impetuous youngster who would soon be tamed. It was this same sprout of a Knickerbocker who headed the New York State delegation to the Republican National Convention in '84. Oh, that was just a tribute to a prominent old Dutch family, but this stripling of twenty-five did make a speech on the floor of that convention which made the nation sit up and take notice. He spend a few years as ranchman in the bad lands of Dakota. So this upstart has gotten his fill of politics! No, he is running for mayor of New York City on the Republican ticket. It is a three-cornered fight, and he comes off third best. That surely settles this presumptuous upstart. Well, I declare, he's not done for yet. There he is in Washington, turning things upside down in the Civil Service Commission under Benjamin Harrison and Grover Cleveland. Look once more; this young disturber is back in old New York as Police Commissioner, enforcing the laws without fear or favor, cleaning up the Tammany-tainted town, helping Jacob Riis in his blessed work among the people of the dirty tenements, putting morale into the police force—shutting the saloons tight

on Sundays. He knew Tammany Hall and that, as Riis said—"In the saloon was the taproot of mischief." Who says liquor laws can't be enforced when a Roosevelt is on the job? We swing into the Spanish War with Roosevelt Assistant Secretary of the Navy. He is behind Dewey and the preparations which made the conflict so short, decisive and successful. As Rough Rider, is on the boards as the unrivalled star to the very end. Oh! Teddy, shall we ever have the like of you again?

#### THE WAY THE HOUSE OF GOD IS KEPT

If you drive out thru the country,  
Observe where you may be,  
And where you see a country Church  
That does one good to see,

You'll find the people 'round it  
Of the best in all the land,  
The proof is found in their keepin'  
Their Church a lookin' grand.

By the way the house of God is kept  
They show a Christian pride,  
And you'll find them in the open,  
With little bad to hide.

For one can tell most anywhere—  
I'm sure you will agree—  
The kind of a Church in a neighborhood  
Shows the kind of folk you see.

If the Church stands there neglected,  
And the same is true of the lot,  
The tie of love and friendship  
Then in that neighborhood's forgot.

And you'll find the neighbors' morals  
Not a-keepin' up to par,  
You'll find they're not a thinkin'  
Of "the crossing of the bar."

—Harry Troupe Brewer.  
Hagerstown, Maryland.

Think not, however, my friends, that I am a Roosevelt worshipper or his unqualified partisan. I deplored many things he did and was wounded, indeed grieved, especially by the way he did things, going rough-shod over people in controversy. How unfair he was to the great idealistic President Wilson. I am far from thinking that all Roosevelt's principles and policies were final. Albert Bushnell Hart speaks of him in the highest appreciation—"Few in history have wielded such far-spreading and wholesome influence"—"A statesman of most brilliant ability," yet there were "few half tones in Roosevelt's perceptions and fewer in his vocabulary; he saw things as white or black and he forgot sometimes that he had not previously seen them as he saw them at the moment," he was occasionally "blinded to the justice of other points of view." The intensity of his nature gave his ideas a momentum and success which they could never have had issuing from a more judicial mind. He put things startlingly and impressively, or kept quiet. "Be ye doers of the Word and not hearers only" was a favorite text, for he was constantly quoting and preaching on it. "An ounce of performance is worth a ton of promise" was a favorite maxim. In carrying measures of public policy in a democracy, the people must be convinced and the ordinary man is not given to nice discrimination. How are we to see the true significance of many-sided and complex questions and not be hopelessly muddled in a maze of contradictions? Leadership is needed—men of insight and foresight who can clarify issues and set them forth vividly and forcefully. Have we ever seen a man in public life who did this thing so effectively as Roosevelt? His

ability to pillory or rout a foe, often using harsh, ugly terms which many of us regretted, was an element of popular strength. Most people love a fight and are delighted never so much as by a knockout. Of course, he had bitter foes. Just because he was so greatly beloved, he was also, for a time, the most bitterly hated man in America. But even then, very few questioned his honesty, integrity, and patriotism, for all felt he was a lover of his fellows, interested especially in the common man like Lincoln, and a hater of privilege. In political sagacity and patriotic foresight, he was unsurpassed. He was among the very first to see what was coming in the nation and was ahead of the game and ready. "The secret of his success," says Dr. Hart, "was in his imaginative understanding of the views and feelings of his countrymen."

By precept and practice, Roosevelt glorified the fundamental virtues and his was a beautiful home life. He preached the duty of marriage and the rearing of families. His pet aversion was the old bachelor. The mother of a family, especially a large one, was the finest patriot. How he loved to honor her! What an inspiring joy he had in life. He never got over being a boy. His courtesy, reverence and reserve toward women was beautiful. He believed the acme of human evolution had been achieved in refined Christian womanhood, and like the holy wrath of Heaven was his hot indignation at sexual impurity; and a man's standard herein must be as high as woman's. Never a hint of vulgarity in his speech or conduct. His bitter enemies accused him of nearly every vice in the calendar, but there was never a breath of suspicion here. When we remember the contemptuous slanders which have been circulated in Washington about so many public men—utterly without foundation in most cases—and then note that the powerful and sinister enemies of Roosevelt never even hinted at anything like this, what a fine tribute it is to his ingenuous circumspectness—the clear purity of his soul. He looked on the home as the real unit of the nation—the domestic virtues were an integral part of patriotism, his dominating loyalty. With his attitude toward the World War, it was but natural that his four boys should volunteer immediately when our country entered it. How terribly his heart was wrenched as they went forth and he was not permitted to go, realizing, of course, the very possibility which befell Quentin, the youngest. Mrs. Roosevelt is reported to have said to him: "When you train your boys like eagles, you must not expect them to act as sparrows."

Lloyd George, when Prime Minister of England, said that what his country needed was more good politicians. They had plenty of fine statesmen with noble ideas, but they didn't know how to interest and lead the people, make them see things and get things done. Politics has a bad name. It is supposed to be a low, dirty business and, as widely practiced, it is. Roosevelt's highbrow relatives and friends were scandalized when he decided to enter politics. He knew these civic and political matters were bad because good people permitted them to be bad. He was determined to belong to the governing class. He raised the tone of public life throughout the nation. There has been slumping since, due, in a measure, to war demoralization. We need to realize that "eternal vigilance and keeping everlastingly at it is the price of liberty." But every fresh looking at Roosevelt is a moral tonic and calls us up to noble ideals. He put conscience into public affairs. When he ran for Governor of New York, folk said his platform was the Ten Commandments which, in a deep sense, was true. "There's no other way; it's right and we'll do it." Thus friends close to him say he spoke in many a crisis, Expediency was ignored, yet just such con-



duct appealed to the best in men. Jacob Riis said, regarding the police cleanup in New York City, "We had the ammunition for the fight, the law and all, but none to begin it till Roosevelt came." What a tremendous campaigner he was! Great tours over the country, many speeches, marvelous feats of endurance in which he and Bryan were the stars. Great idealists both! How much we owe to them. Let us beware, however, of their spurious imitators—men who have their popular, magnetic qualities, but are devoid of their passion for the great ideals.

Roosevelt was fundamentally a reformer—a practical idealist. He was radical but realized, to get things done, one must not get too far ahead of the crowd. We must work with people. In spite of his vigorous assertiveness, one of his principles and oft-repeated sayings was, "The wisdom of all of us is better than the wisdom of any of us." Radical extremists have their uses in calling attention to neglected truths, in educating people up to higher levels. Garrison and Wendell Phillips were indispensable as agitators in slavery reform, but the common sense statesmanship of Lincoln put the thing across. That was Roosevelt's position. Therefore, he worked in a political party as one of the essentials for being effective as a politician in American public life. Yet he, himself, confessed in later years that he often scratched the regular ticket. He wouldn't stand for a crook even in his own party. Let the American people increasingly take this position. One of the most inspiring and glorious features of Roosevelt, as with Gladstone, was that these great souls, mighty tribunes of the people, were reared in the lap of luxury, began political activity in conservative parties, yet became more and more liberal with the years as they plead the cause of the common man. Whatever you may think of the political wisdom of the Progressive Party in 1912, that platform was a marvelous document. In many respects, like a modern version of the Sermon on the Mount.

What a leader he was—magnetic and inspiring, drawing folk who counted it a privilege to work with him in sacrificial enterprise; appreciative of the good work of others; generous in praise as men like our beloved Chief Justice Taft testify; sympathetic and deferential to the views of others; consulting widely in important issues, as his associates witness; masterful, shaking up the dry bones of dormant issues in vigorous utterance—as with Martin Luther, his words were deeds; a great administrator, not so much by effecting organization, as by prudent picking of the biggest and most efficient men in the country to do things; constructive always—when he attempted anything, he set forth a simple clearcut plan, so that folk knew precisely what he attempted to do—then with what force and incisiveness he urged it, speaking to the nation like the oracles of Olympus; open and above board, alway—what a genius for publicity he had—no star chamber business with him, keenest scrutiny was invited into all things. I shall never forget a great address delivered by Chauncey Depew in connection with George Washington University on Roosevelt a few months after his death. Depew told this story, which I never saw anywhere in print. How characteristic! He had just returned from Harvard and was entering the political arena in New York City, loudly asserting his views on public matters. His startled fellow aristocrats, one hot summer night, got him to express his idea of things at a swell dinner, in Delmonico's, I think. There several hundred men sat and sweltered in full dress for a long time, but listened through while young friend Theodore sweated and bit out with emphasis what he would do if in power in New York City, what he would do if Governor of the State, and what he would do if in Washington at the

head of the nation. There was the whole thing mapped out at the start of his career, and great fortune was his to be privileged to fill out the superb outline. In his passionate patriotism, I understand, he did not outline our future in things international. That was to be left to another great political pioneer. Enough for Roosevelt to concentrate on things American.

Focusing his thought upon the thing in hand was always his practice. Goethe's great principle was his: "Wo du bist, sei alles"—"Wherever you are be all there." "Whatever thy hand findeth to do, do it with thy might." This faculty of intense centering on the thing before him to the exclusion, for the time being, of all else, was a great secret of his power as well as of his versatility, so that one interest became a kind of recreation over against another. His inten-

#### THE FOUR CALLS

Abner E. J. Reeser

The Spirit came in childhood,  
And pleaded, "Let me in,"  
But the door was bolted  
By thoughtlessness and sin.  
The child said, "I'm too young yet,  
There's time enough, today  
I cannot open." Sadly  
The Spirit went His way.

Again He came and pleaded,  
In youth's bright, happy hour.  
He called, but heard no answer;  
For, lured by Satan's power,  
The youth lay dreaming idly,  
And saying, "Not today;  
Not till I've tried earth's pleasures."  
Again He turned away.

Again He came in mercy,  
In manhood's vigorous prime;  
But still He found no welcome;  
The merchant "had no time."  
No time for true repentance;  
No time to think and pray;  
And so, repulsed and saddened,  
The Spirit turned away.

Once more He called and waited;  
The man was old and ill;  
He scarcely heard the whisper,  
His heart was cold and chill.  
"Go, leave me; when I need Thee,  
I'll call for Thee," he cried;  
Then sinking on his pillow,  
Without a hope he died.

sity, however, was never a flash in the pan. He had that typical English quality of perseverance—"It's dogged that does it." He never dealt softly, but fared forth in every enterprise with the bold fearlessness of the old corsair on the Spanish main. His only fear seemed to be lest he in any way give a hint of the white feather. Militant, always going for his foe, knife in hand. Certain of his hunting friends said they thought he would never be quite satisfied till he had an open-handed encounter with a grizzly bear and slew him with his bare hunting knife.

The physical vigor of the man was always a source of amazement. What an inspiration to the handicapped, when we see what he accomplished with his body. As a boy, he was an asthmatic weakling. He was nearsighted, had "rotten eyes," as he said. His father said to him, "You have brains, but you have a sickly body. In order to make your brains bring you what you ought, you must build up your body; it depends on you." We know how he rowed and roamed and climbed mountains, even against the doctor's advice. It was all for a high purpose. He said, "My philosophy of bodily vigor is as a method of getting that vigor of soul without which

that vigor of body counts for nothing." And again, "I do not like to see Christians whose shoulders slope like a champagne bottle."

What a real man was Theodore Roosevelt. There was something dynamic, volcanic, titanic, elemental about him—an original forcefulness, impulsive and aggressive, and the glory of it all was that it was turned to the highest ends. His oldest daughter is reported to have said—"Dad would have been an awfully bad man if he had not been a good one." When he was gone, the son, Archie, cabled to his brothers in France—"The lion is dead."

Nothing more glorious in all his life than the fact that, though born with a silver spoon in his mouth, he might have done as so many sons of wealth do, just live for ease, pleasant time, but he did not. He preached and practiced the duty of the privilege to serve the common weal. "He who has not wealth owes his first duty to his family; but he who has means, owes his time to the State. It is ignoble to go on heaping up money. I would preach the doctrine of work for all—to the man of wealth, the doctrine of unremunerative work." "Wealth is wages paid in advance for work waiting to be done," said the late Dr. John Clifford. It is the great message Roosevelt has for our day with its enormous fortunes, many rich people, and general prosperity.

And what a joyous life amid all these manifold, strenuous activities. I shall never forget a cartoon representing him going on his vacation after prosecuting successfully a lot of big corporate interests—"I've had a corking time," he had said. There was a room like a drug store—shelves, with big bottles, each one marked as one of the "malefactors of great wealth" and properly and securely "corked." He, grinning with shining teeth and eyes, was making for the door and a good time in the great out-of-doors and was saying, "I've had a corking time." Verily, there's no fun like doing good. In the Memorial Room of the New York Police on a bronze table I understand, is this inscription: "Aggressive fighting for the right is the noblest sport the world affords."

Theodore Roosevelt was one of the most wonderful combinations of personal qualities to be found in all history—and many of them contradictory as is indeed characteristic of truly great men. He had conscience and character, the personal virtues of a Gladstone; the force and fascination of a Napoleon; popularity with the common folk and the prolific utterance by tongue and pen of a Luther; much of the patriotic wisdom of a Lincoln; the adventurous spirit of a Shackleton and a Stanley; the pugnacious promptness and bluff boldness of a Bismarck; much of the versatility of a Bacon and a Leibnitz; and the self-sacrificing patriotism of a Nathan Hale and a Winkelried. Intimates said he yearned for "the great prize of death in battle." He wanted to get into the Great War and he said if he went he would never return. We know the quiet way of his going. "Death had to take him sleeping," said Vice-President Marshall, "for if Roosevelt had been awake, there would have been a fight." And with all these qualities, the joy and abandon to life of the perennial boy, the interest in common folk, and the love of home, children, and the sublime simplicity of life, let us say it reverently, which remind one much of the blessed Savior Himself. He was a masterpiece of nature in which was distilled in a unique product the outstanding qualities of a dozen great men. What a glorious heritage and never-failing inspiration to the nation and the world is his life and work. Glaring faults he had? Yes, but they were merely incidental to his virtues. We will forget them in the tidal sweep of his beneficent influence and never cease to thank God for Theodore Roosevelt.



# The Program of the Reformed Church

(Address of REV. ALLEN R. BARTHOLOMEW, D. D., President of the General Synod, Delivered at the Reformed Churchmen's Congress, Held in Salem Reformed Church, Harrisburg, Pa., Nov. 21, 1928)

Unto me who am less than the least of you, my dear brethren, is given the honor and the privilege, as President of the General Synod, to bring you the greetings of our Church. My heart beats with joy as I look into your eyes, knowing that we are here to plan and pray anew for the deepening of interest in the spread of the Kingdom of God in all the world.

You and I belong to a great and glorious Church. We have a history that we may be justly proud of. Our Church dates back to the Reformation, the time when the Reformers faced the stake and the sword in confessing their faith in Jesus Christ. Ours is the martyr Church and the spirit of sacrificial living has not died out in the minds and hearts of the people.

I am to speak to you on "The Program of the Reformed Church." Well, this is a theme big enough to engage the wisdom of all your able speakers, and to occupy all the time of this Reformed Churchmen's Congress. My dear comrade in service, Dr. Lampe, who has been the directing spirit in this and similar laymen's gatherings, was kind enough to assign me this theme, and I would be the last man to suggest even an iota of a change in the subject, but in order to drive home the full import of The Program of our Church, I will take the liberty of spelling the word in the good old way by adding **ME—PROGRAMME—**. It is the ME in the program of our Church that must be kept in mind, if the whole Church is to profit by our meeting together at this time in the Capitol City of the Keystone State.

It is the growing conviction in many minds that the cause of Christ needs the loyal support of all the men in the Church. We all must have felt a keen regret that the Laymen's Missionary Movement, as such, was held in abeyance for a period of years in our Reformed Church. Its place has never been adequately taken by any other agencies or means. Let us all hope and pray that this Men's Congress may revive the Laymen's Missionary Movement, or, if that is not possible, create an agency that shall enlist our laymen in up-to-date policies for the conquest by Christ of all areas of life. This Men's Congress should bring into being a body that will function for the whole Church, so that we may conserve the visions which we shall see, the revelations which we shall hear, and the feelings which we shall experience on this Mount of God.

Twenty years ago, or to be accurate, December 15, 1908, the fifty-three men, who assembled in this holy place for communion with God and study of the needs of the world, were brought face to face with a grave responsibility that they could not shirk, and they were moved by the Divine Spirit to record it as their solemn conviction that our Church was able and willing to adopt as a Foreign Mission Policy the salvation of ten million souls in the non-Christian world.

May I remind you that this initial meeting of laymen was held in response to the action of the General Synod at York, Pa., in May, 1908, "to plan for the organization of the men of the Reformed Church in a movement for the deepening of interest in the spread of the kingdom in all lands."

Ten years ago, or on March 4, 1919, the General Synod met in special session in Christ Church, Altoona, Pa. The pastors and elders then assembled were fired with a love for their Church and a passion for souls to declare in favor of a Forward Movement that would result in gathering over \$10,000,000 for the undergirding of the Boards and Institutions of our Church at home and in foreign lands. Alas! in both these noble resolves we did not come

up to the full measure of our ability because we did not sufficiently have the will to do and the grace to give.

May I remind you again that during the period of the Forward Movement, the Executive Committee of the Laymen's Missionary Movement was an invaluable help.

Now, we have come for the third time to this old historic Salem Church, to re-study our task in the light of a new day and to re-chart the work of our Church for a Great Advance.

Our Church is making progress—not as rapidly as some of us wish for, and work for, but we are steadily gaining in membership and liberality. Let us be thankful, but we must not be satisfied. Here are the statistics as they appear in the new Almanac and Year Book for 1929:

	1908	1928
Ministers	1,178	1,336
Members	289,328	356,093
Bene. Contributions	\$401,924	\$1,586,974

In spite of this fourfold increase in our giving, I regret to tell you that we still occupy the place at the bottom of a long list of denominations. Now we all know that some Church must be at the bottom, and there may be a bit of glory in being there, but if so, let us resolve, here and now, to move upward a little bit, and give the honor to a Church that may be satisfied with it.

We have done well to discover the magnitude of the task which Jesus bids us accomplish for Him, and we have not been too extravagant in our askings for the men and the means to strengthen our stakes in the homeland, and to lengthen our cords among the people across the seas, but we have come woefully short in accomplishing the first and chief task of the Church—to preach the Gospel to every soul it can reach. **Evangelism**, or the adding of new members to the Church, should from this day forth grip all of us with a firmer and warmer grasp. We are not adding as many souls to our membership as we should in view of the millions outside the fold of God. We must more and more share our Christian experience with others. Only as we share the Gospel can we realize its power in our own lives. We need to know the joy of salvation in a real and vital way, and then we cannot help but share with others what we have found in Jesus Christ our Lord.

Brethren: This burning conviction has

## WHAT RELIGIOUS PERIODICALS ARE FOR

### (A Thought for Church Paper Day)

1. To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.

2. To sustain confidence in the fundamental importance of the Church at a time when it is under a heavy fire of criticism.

3. To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from His sway.

4. To keep Church people from becoming complacent, helping them be open-eyed and sympathetic toward progressive influences in the Church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise, and the fresh grappling with the issue of peace and war.—Samuel McCrea Cavert, General Secretary, Federal Council of Churches.

taken such hold on my own soul, that I was led to send an appeal to our district Synods this fall that they might take united action in a holy endeavor to increase our membership to at least 400,000 by the time of the meeting of General Synod next May. It can be done, but you and I must help to bring in the results.

**What is the Program of the Reformed Church?** It is no less than to publish the good news of salvation to the whole world. And is this not the end and purpose of the Church of Christ? To accomplish this purpose, our Church has its Boards and Institutions—Home Missions, Foreign Missions, Christian Education and Ministerial Relief. All these Boards are the arms of the Church, but they are all suffering from partial financial paralysis. In this one respect, the Church is treating its Boards of General Synod alike. We must discover more of the leading men of our Church, or to speak plainly, we must capture a greater number of the able, strong and influential men to become leaders in the work of the Kingdom, and get them to relate their God-given constructive abilities to the Christ-given task. There are at the best too few men and women who are willing to give their time to re-think, re-state and re-interpret the Christian message for this new day, and where necessary help the Boards and Institutions to revise their plans and methods.

If the program of our Church is not adequate to meet the needs of the hour, then by all means let us make it adequate, so that we can accomplish our evangelistic, educational, social and missionary task. When we think of the work to be done and the needs to be met by our Church in the world, how pitiful we look when we bring ourselves to the test! And how easy it is to complain, "The program is too big!" Some one has said, "The greatest hindrance to the missionary enterprise is the blight of the township mind." But this blight may just as readily be found in a city mind. It is still true that the people perish for lack of knowledge and vision.

We do well to pause and consider. Why it is that the mental, spiritual and financial resources of our people are not made more available for the Kingdom support. Is it because those who should consecrate their time and talents are not convinced that our policies and plans represent the wisest, most economical, and most productive use of funds? Surely, it is not the bigness of the work, which is world-wide in extent, that staggers men, for they are familiar with the magnitude of big business. I believe the trouble lies in the fact that our plans are too small and our demands too few. The secret of the matchless appeal of the great interdenominational Laymen's Missionary Movement lay in the largeness of the task and in the oneness of its presentation. **Men do not deal in fractions and they do not care to give in fragments.** No sectional appeal will call forth from them a truly great response. The horizon of the appeal must not be simply national or racial, but international and interracial. When our Boards and Institutions will present the vastness of the task and the unity of the work of the ever-expanding Kingdom of Jesus Christ, and not until then, can we draw all men to it and hold them like a magnet. Evidently the present duty of this Men's Congress is to take steps to strengthen the faith of all our pastors and members, to inflame their hearts with the constraining love of Christ, and to spur them on to greater things for God and His Kingdom.

I wish you could tell me who said, "Missions are supported by live women and dead men." One thing is sure, the time it was



said must have been before the Laymen's Missionary Movement came into being. Only a small portion of the income of the Church comes from dead men. Why so many wills in our Church are barren of bequests for the Boards of Missions and Institutions, I am unable to explain. Other Churches seem to profit to a larger degree by the death of their rich men and women. "We have brought nothing into the world and it is certain we can carry nothing out."

Westcott, the able exegete, said that the test of our Christianity is foreign missions. He did not mean foreign as we are apt to use the term, but in that fundamental sense—foreign to self. To be a Christian a man must go out of himself. For him to live is Christ. He has a mission. He is the sent of God to others. The parish must go out of itself, and beyond its own bounds. The nation must go beyond itself and embrace in its thought and action the welfare of all the nations. Except we go out, not a part of us, but our entire being, body, soul and spirit, into all the world, we are not fulfilling the final command of Christ.

Years ago, Dr. John R. Mott gave it as his definition of an efficient and winning Church. "The Church must have the evangelical passion, the educational ideal, the fraternal sympathy, the social outlook and the missionary spirit." Adding new members to our Church, increasing the number of the missionary force at home and abroad, providing for the care of disabled and aged ministers and their widows, and the thousands of orphans, equipping the educational institutions and securing the annual budgets for the missionary work, this I regard, in a nutshell, is the program and the purpose of the Reformed Church.

Historians will appraise the past twenty years as the most formative in our nation and I believe in our denomination. Forces are now at work and influences set in motion that will greatly aid the growth of our Church. But we must utilize them. Ours is the responsibility of the present hour. The past is gone. The future awaits us. Now is the time for action.

We have come from far and near to this sacred Mount to gain a fresh vision of the world's needs and to regale our souls with spiritual strength, but we are not to stay

here. Our work is among the people in our town and city, in village and countryside. We must herald the message of Jesus till earth's remotest nation has heard Messiah's name. Here and now we catch the vision of the work to be done, but if we are true to our high calling in Christ, we must speed away to the people who are waiting, oh, so long, to know Him, Whom to know is life eternal.

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which are borne to us by every breeze and from every nation under heaven, all bid us lay our plans on a scale worthy of men who expect to conquer the world."

Will you follow me as I close with these words:

"We thank Thee, Lord, for using us,  
For Thee to work and speak,  
However trembling is the hand,  
The voice however weak.

O honor higher, truer far  
Than earthly fame can bring,  
Thus to be used in work like this,  
So long, by such a King."

## Rural Life Conditions Near Shenchow, Hunan, China

REV. THEOPHILUS F. H. HILGEMAN, *Archbold, Ohio, Missionary to China*

How would you like to be a farmer near Shenchow? You would have about four or five acres of land, marked off into little patches for rice and vegetables. There would be no fences, only paths or low mud-embankments to serve as lines of demarcation. You would have one cow, not for milk, but for pulling the plow; or you might have a water buffalo for that purpose. You would have one or two thin bony pigs and from several to a dozen scrubby-looking chickens. You would have no barn at all, the pigs and chickens being sheltered in the house. Usually the pig would be tied outside with a rope around his body and be forced to scavenge about for his own food. The chickens, too, would search for their food; and, to keep your chickens separate from those of your neighbor, you would paint their heads or wings red, or green, or blue. Your house would be a low, small structure of clay or tiles or even of river reeds, and the roof would be of tiles or grass. There might be one small window with paper window-lights, or there might be none at all. The floor would simply be of hard-packed dirt. The stove would be a charcoal pan. The chimney, if any, would be a hole in the roof! The bed would be a bamboo frame supporting a rigid platform of boards. The platform would be covered with a comforter or two. These things, in short, would constitute your chief possessions and your only means of supporting your large family.

You might be living on your farm or you

The best of men  
That e'er wore earth about Him, was  
a sufferer,  
A soft, meek, patient, humble tran-  
quil spirit,  
The first true gentleman that ever  
breathed.

—Thomas Decker.

might be living in a nearby village. In the latter case you would go to work in the morning, not in a Ford, or with a horse and wagon, for there are practically no country roads in China,—but you would walk along the stepping stones of some donkey path or pick your way carefully over the low mud-embankments that mark off your neighbors' rice fields; and if you had a burden to carry, you would suspend it from your carrying pole or trundle it on a wheelbarrow, or you might pack your burden on the back of a donkey—if you had one—or on the back of your water buffalo.

Having reached your place of work, you would set to work plowing, following slowly along the crooked furrow of your crooked wooden plow. You would not have to walk fast, for your draft animal—the water buffalo—is provokingly slow. Or, perhaps, your plowing done, you would flood your rice patties, bringing up the

water from a nearby stream or pond by means of walled ditches and a tread mill. Or, perhaps, leaving your rice patties, you would water your vegetables, not by foot as in case of the tread mill, but by hand, carrying the water in twin buckets on a carrying pole. The water would be obtained from a deep man-made hole in the ground where the rain water had collected. Or, perhaps, instead of watering your vegetables, you would be fertilizing them, spreading the fertilizer over the growing cabbages and carrots and radishes and onions and beets by means of an extremely long-handled dipper. Then, perhaps, going back to your rice patties and finding that the water had made a perfect muck, you would scatter your rice grains. When the sprouts had attained the size of blades of grass, you would transplant the rice, wading sometimes up to your knees in the muck, stooping over, and transplanting the sprouts by hand. Then at harvest time you would cut the rice by hand with a sort of cradle, and later thresh it on a hard spot of earth by beating the grain with a flail. Next you would take your grain to a mill that is driven by an ox treading wearily around and around in his circular path. In some cases the mills are operated by water. Or, if you could not afford to have your rice ground, your wife would get out her two flat, circular stones and labor patiently away. Such would be some of your labors if you were farming in China.

Your day's work done, you would return home to a supper of rice and cabbage. For a special meal you might have eggs, and once a week you would have a bit of pork or beef or chicken. For an appetizer you would have bean oil or fried peppers.

At dark you would get out your squeaky little three-stringed violin or your flute, and send forth a melancholy, aimless tune. The dogs would begin to bark. The magpies would shift restlessly in the trees and let out an occasional "chack, chack." The big bronze bells in the Buddhist Temples would begin to toll and you would recall, perhaps, that you had forgotten to offer incense to the god of earth in his earth-temple near your farm. And soon you would be ready for bed—a hard, stiff, springless bed, but a resting place nevertheless. And the next day would find you hard at work again. How would you like to be a farmer near Shenchow, Hunan, China?



Travelling Tinker and his shop (China)



# The Value, Ofttimes, Of Useless Works

By "Now and Then"

The Prophet had a friend, who for several years had circumstances in his life which caused him much mental concern and at times anxiety. And it came to pass that shortly after this stress in life began, he bethought himself of an invention which he believed would be useful to mankind and, albeit, bring in some much needed shekels. So in his spare time he worked on this device. And he spent many hours working on his invention, and after many months of toil his invention was completed, and he was glad, and he looked for the speedy harvest of shekels.

And he betook himself and his invention to a man who knew much about inventions, and said, "What dost thou think about my invention?" And the man who knew about inventions looked over the invention carefully.

And later on the prophet, who knew all about the invention, said to his friend: "And what said the man about thy invention?" And the prophet's friend looked sad, and he said: "The man who knoweth

about inventions said I was five years too late; that another had thoughts like unto my thoughts, and had a better machine than mine. And now all my labor was useless and my hope of shekels hath vanished away."

And the Prophet said, "My friend, thy labor was not in vain, and hath brought to thee much in shekels."

And he said, "Thou speaketh words of foolishness. Wherein was my labor not in vain and wherewithal have I shekels?"

And the Prophet said, "Hold thyself and lament not thy labor. When thou wast working in thy spare time for many months thou didst have much trouble, grievous trials and at times much anxiety, and thou didst pray the Lord for help in thy extremity." And he said, "Thou hast spoken words of truth, but I see not what my labor hath to do with my past troubles."

And the Prophet said, "But I see and others have seen and said, 'It is a blessed thing our friend hath his invention to take his mind from his troubles.' Dost thou

know thy invention was help that cometh from the Lord? It was thy interest in thy invention during thy troubles that kept thee from becoming a physical wreck, and thou wouldst now be paying out more shekels to regain thy health than thou wouldst have gained through thy invention. Thy labor hath been abundantly rewarded, and forget not the Lord's help in this manner."

And after much thought, he said, "I never looked upon it in that way, but now I see, as thou and my friends did see. Thou hast truly said if my mind had not been occupied with my invention I would be a physical wreck, yet I knew not that whilst I was working at my invention I was laying up a fortune by keeping my health, and now I thank the Lord for His help in my days of trouble."

And the Prophet said, "Yea, verily, there are many things we do which seem to be useless labors, yet when we consider them carefully we find them to have been of much value."

## NEWS IN BRIEF

### NOTICE

In view of the fact that the Quadrennial Meeting of the Federal Council of the Churches of Christ in America is in session in Rochester, N. Y., Dec. 5-11, it has been requested that on Sunday Dec. 9, all pastors should, if possible, make Christian fellowship, co-operation and unity the theme of the Church service, or at least that this great cause should be especially remembered in the prayers of the sanctuary.

### CHANGE OF ADDRESS

Rev. E. Bruce Jacobs from Lima, Ohio, to 1261 Fair Ave., Columbus, Ohio.

Rev. E. W. Kriebel from Norristown, Pa., to 2004 Hanover Ave., Allentown, Pa.

Rev. E. E. Zechiel from Wadsworth, Ohio, to 104 Byers Ave., Akron, Ohio.

The Rev. Fredk. K. Stamm, for the past 6 years pastor of Calvary Church, Reading, Pa., on Nov. 25 announced his resignation of that pastorate.

We are sorry to learn that Robert, the youngest son of Rev. Dr. and Mrs. Karl A. Stein, of Grace Church, Pittsburgh, was seriously injured in a football game several weeks ago, and will be confined for some time in the Columbia Hospital.

In First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, the W. M. S. held its Thank-Offering service Nov. 25, and the men held a special service on Dec. 2. A very prompt response is being made to the Every Member Canvass. The canvass is being made by mail.

Rev. E. Bruce Jacobs closed a pastorate of more than 7 years in Calvary Church, Lima, O., on Dec. 1. During this time the congregation re-located and built a \$70,000 Church building. Rev. Mr. Jacobs is the new pastor of the Wilson Ave. Church, Columbus, O.

In Grace Church, Detroit, Mich., Rev. C. A. Albright, pastor, Harvest Home services were held and \$30 contributed for Ministerial Relief. Dr. W. F. DeLong gave a stereopticon lecture on "Stewardship" at Northwest Ohio Classis in Grace Church on Nov. 1.

In the Wooster Avenue Church, Akron, Ohio, Rev. E. E. Zechiel, pastor, a Pre-Holiday campaign is being held to increase the Sunday School enrollment, a prize of 2 Biblical pictures being given to the class which obtains the greatest per cent increase. Rev. Mr. Zechiel and his wife and daughter moved into their new home, 104 Byers Avenue, on Dec. 4.

Rev. B. A. Black writes: "The new 'Almanac' is a fine survey of the achievements of the past year, and creates the feeling that the denomination is facing its task seriously, and is trying to 'carry on' in a worth while way. No one who esteems his Church membership as a thing of value can afford to be without this piece of Church literature."

On Sunday afternoon, November 18th, 23 young people from Calvary and First Churches, Reading, motored to the newly acquired site of our Eastern Synod's Summer Camp for young people. All those present were greatly impressed with the fine natural resources therein found, and congratulate the committee upon their choice of such an ideal location.

In St. Peter's Church, Zelienople, Pa., Rev. Dr. J. H. String, pastor, Ministerial Relief Day was observed. A chicken dinner and holiday bazaar were held at the Church on Thanksgiving Day. The S. S. recently gave \$29 to the Sunday School Board and \$20 for Home Missions. Mrs. F. R. Casselman will give the address at the Thank-Offering service of the W. M. S. on Dec. 9. An Every Member Canvass will be made.

In the United Church (St. Luke and St. John), of Baltimore, Md., Rev. Melville H. Way, pastor, the Thanksgiving Day service was held at 10.30 A. M. Dec. 9 will

### THE REV. DR. ALFRED FRANKLIN DREISBACH

Word has been received of the home-going of this retired minister of our Church, lately resident in Weehawken, N. J., during the third week of November. Interment was made in Lancaster, Pa., Nov. 25. An account of the life and labors of this dear brother will be given later.

be Every Member Canvass Sunday. At 8 P. M. on Dec. 16 a White Gift service will be held by the S. S., the gifts to go to the Hoffman orphanage. A service will be held at 6.30 A. M. on Christmas Day, the offering to be given for Ministerial Relief.

Rev. W. Carl Nugent, missionary on furlough from Japan, was the guest preacher on Inter-Denominational Missions Conference Sunday, Nov. 11, in St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor. This conference brought to Buffalo such speakers as Dr. E. Stanley Jones, Dr. Robert E. Speer, Dr. Fred W. Norwood, Kirby Page and others. The annual Every Member Canvass was conducted in St. Paul's during the week of Nov. 18. The total budget is \$13,175.10.

The Rev. Charles Peters, now General Secy. of the Maine Council of Religious Education, reports that he and his family have been very graciously received in their new home "away down East," and they are finding Portland very enjoyable. Dr. Peters is participating not only in Sunday School conferences, but also in community gatherings, college and seminary conferences and pulpit supply work.

On Friday evening, November 23rd, Judge Paul Schaeffer was the principal speaker at the Father and Son banquet held in the banquet hall of Calvary Church, Reading, Pa. Rev. Fred. K. Stamm, the pastor, and Rev. Francis C. Schlatter, the Minister of Religious Education, also brought short messages. Five reels of mov-



ing pictures were enjoyed at the close of the banquet. 120 fathers and sons present enjoyed an evening of inspiration and fellowship.

A very pretty wedding was solemnized in the Palatinate Reformed Church, of which the Rev. Henry G. Maeder, Ph. D., is the supply pastor, when Miss Catherine Welker, daughter of Mr. and Mrs. Howard S. Welker, became the bride of Mr. Harold Seibel. Mr. Welker is well known as a leading elder of Palatinate Church and Mrs. Welker as President of the Women's Social Union of Philadelphia. All these people are very faithful workers in the Lord's Kingdom at Palatinate and our best wishes attend the newly married couple.

The December program of the Ministerial Association of Phila. and Vicinity, Rev. P. E. Deitz, President, and Rev. A. Y. Holter, Secretary, is as follows: Dec. 10, Book Review, "Christ At the Round Table," Rev. A. R. Tosh; Dec. 17, Symposium, "The Reformed Church in 1958," Leader, Rev. C. H. Ranek; there will be no meeting on Dec. 24; on Dec. 31 the City Ministerium will meet at the Y. M. C. A. Dr. George W. Richards will make an address on "Beyond Fundamentalism and Modernism."

The annual Union Thanksgiving service of the Churches of York was held in memorial Church, Rev. Dr. E. O. Keen, pastor, on Nov. 29 at 10 A. M. The Invocation was made by Dr. Keen; the Lesson read by Rev. Samuel C. Albright; Prayer by Dr. Augustus S. Fasick; the President's Proclamation read by Dr. Charles A. Oliver; the sermon preached by Dr. Walter J. Hogue; prayer by Rev. Andrew D. Gramley, and the benediction was pronounced by Dr. W. Sherman Kerschner. Miss Isabelle Wiley sang a solo and the musical program was in charge of Mrs. H. Danner Chronister.

Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, used the program prepared by the Board of Ministerial Relief, on Nov. 25. The Superintendent of the Church School, a class of young men and their teacher, and several of the elders assisted with the program. It was a real worshipful service and those who were present expressed themselves as well pleased. The W. M. S. held their annual Thank-Offering service in the evening, using the order entitled "Abounding Thanksgiving." Mrs. Jos. Slagle, Thank-Offering Secretary, presided. This service also was favorably received. The offering was \$117.

In Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, the W. M. S. held its annual Thank Offering service Nov. 25. The pastor gave a short address at Union Community Thanksgiving service held in the McKinley High School at 7.30 P. M. on Nov. 28. Protestants, Catholics and Jews all took part in the service, making it a real union service. The early morning Thanksgiving service and breakfast for men was held in Trinity Lutheran Church on Thanksgiving Day to which the men of Trinity Reformed Church had been invited.

In the Kreutz Creek Charge, Hellam, Pa., Rev. Walter E. Garrett, pastor, the special services at Locust Grove, Nov. 11-17, were well attended. The pastor was assisted by Rev. Mr. Kerschner and Rev. Mr. Keen. Canadochly is having a week of special services Dec. 2-9. Confirmation will be held Dec. 8. Trinity S. S. will have its annual Christmas cantata on Dec. 23 at 7 P. M.; Canadochly will have a cantata Monday evening, Dec. 24; and Locust Grove S. S. will render its Christmas service on Dec. 23 at 2.15 P. M. Offerings will be made at all these services for Hoffman Orphanage.

The Rev. Dr. John Calvin Bowman, President Emeritus of the Lancaster Theo-

logical Seminary, sailed on Saturday, Dec. 1, on the "Empress of Australia," from New York for the famous "Round the World Cruise" of the Canadian Pacific Lines. We believe every member of the "Messenger" family will join heartily in wishing "bon voyage" to this dauntless "young" traveller. We may expect to hear some interesting observations from our good old friend as he visits many lands. The "Empress of Australia" is due to return Apr. 15 next.

In connection with a special meeting of the Joint Consistory of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, pastor, on Nov. 26, the salary of the pastor was substantially increased. In fact, this was tentatively agreed upon at a meeting of which the pastor was unaware and only formally acted upon at this meeting. There were 25 of the 29 members present. The Joint Consistory heard Elder J. Q. Truxal on Ministerial Relief and Rev. I. A. Raubenhold, President of Zion Classis, on the Apportionment. It was unanimously agreed to permit Rev. Raubenhold show the slides on "The Work of the Reformed Church."

St. Paul's Church, Roanoke, Va., Rev. J. W. Huffman, pastor, observed Home Mission Day Nov. 18. On Nov. 25, the pastor and Rev. H. R. Lequear, pastor of the Middlebrook Charge, exchanged pulpits. This was done that Rev. Mr. Lequear might bring a missionary message to St. Paul's, which is somewhat isolated from other Reformed Churches. The evening program was in charge of the W. M. S., holding their annual Thank-Offering service. The Mission Band gave a pageant and Rev. Mr. Lequear preached. His visit and his messages were highly appreciated by the people of St. Paul's.

During the pastorate of 5 years of Rev. Stephan Brosos, traveling missionary in West Va., Penna., and Md., he has baptized 259; married 38 couples; confirmed 133; officiated at 65 funerals; and held D. V. B. Schools in 6 different places, with a total enrollment of 1,060. The Church at Uniontown, Pa., is entirely free from debt

and has a balance of \$14,957.80, after paying back a loan of \$23,780 to the Board of Home Missions. The Church at Morgantown, W. Va., costing \$2,800 is also entirely paid for, and a parsonage was bought with a loan of \$7,200.

A Church School Institute by the Committee of Religious Education of East Ohio Classis was held in Columbiana, O., on Nov. 15, Rev. Louis G. Fritz, presiding. At the afternoon session devotions were in charge of Rev. M. J. Flenner, Mrs. Margaret String gave a discourse on the pupil-centered curriculum and departmental conferences were conducted by Mrs. Anna Miller, Mrs. String, Mrs. M. J. Flenner, Rev. M. J. Flenner and Mr. Earl Seibert. After a discussion period supper was served at 5 P. M. and at 7 o'clock a demonstration of teaching was given. A general assembly was held at 8.30. A similar School was also held at North Center on Nov. 16-17.

The Wilhelm Charge, Rev. Karl H. Beck, pastor, promoted the cause of Ministerial Relief by special services in both Churches. At St. John's, Grantsville, Md., the service was held in connection with the autumn Communion, Nov. 18. Offering, \$78.43. The service was observed Nov. 25 in St. Paul's, Meyersdale, Pa., A snow storm hindered many members from attending. Offering, \$27.50. Although industrial conditions in the charge are below par, and many families have very meager resources, the cause of Ministerial Relief has been well received and the support asked of the charge will eventually be fully provided.

In Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, the total November attendance was 3,018 (average per Sunday, 755). The Home Missionary Offering amounted to \$562.76. On Dec. 4 a concert was given by the Woman's Glee Club of Ursinus College, under the auspices of the Deitz circle. The W. M. S. held its Thank-Offering service Dec. 2, at 7.45 P. M. In the afternoon, Dec. 2, the story of "The Other Wise Man" was told by Mr. Remy A. Mueller. The members of Trinity have

## Holiday Cheer

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I am enclosing Two Dollars and Fifty Cents (\$2.50), for which please send the MESSENGER as a Christmas gift to the following:

Name .....

Address .....

Charge to which  
the person belongs.....

Signed .....Address .....

The Rev. Dr. John Calvin Bowman,  
President Emeritus of the Lancaster Theo-



been grieved during the past few weeks at the death of 5 faithful and devoted members. Miss Anna M. Cressman, on Nov. 2; Mrs. Catherine Button, Nov. 4; Mr. Frank R. Johnson, on Nov. 7; Mr. Stephen, nearly 92 years of age, on Nov. 16; and Mrs. Charles D. Irey, who was superintendent of the Home Dept., on Nov. 24.

In the Dexter Boulevard Church, Detroit, Mich., Rev. Paul T. Stoudt, pastor, the following special days were observed this fall: the Holy Communion, Armistice Day, Thanksgiving Day, and Rally Day. A report from this congregation says: "Two special fields of endeavor have been begun this fall which are already promising great spiritual rewards. First, Soul Surgery or Scientific Spiritual Healing. The mid-week service is given over to this work and each session resolves itself into an experience meeting. Secondly, Young People's Forum. The Sunday evening service is given over entirely to the young people. Adults are invited to sit in. So far it has proved the best experiment in the search for a worth while Sunday evening service. The plan of distributing the "Messenger" at the Sunday service is working very well. Its weekly visits are proving a great blessing to our people."

A young people's banquet and party is being planned for Thursday evening, Dec. 27th, by the young people of First and Calvary Churches, Reading, Pa. The festive board will be in charge of the ladies of Calvary, and will be spread in the banquet room of the Church. All the young people of both congregations, and especially those who shall return from their respective colleges for the Yuletide festivities, expect to enjoy an evening's program of cheer. On Sunday evening, December 23rd, the pageant, "Why the Chimes Rang," will be given in the Chapel of Calvary. The "White Gifts for the King" Christmas service will follow as a fitting sequel to this beautiful and impressive pageant. The young people plan to sing carols early Christmas morning, and then attend the six o'clock candle-light service held in the Church auditorium.

Mission Day was observed in Saint Paul's Church, Fort Washington, Pa., Rev. Ralph L. Holland, minister, Nov. 25th. The cause of Home Missions was very ably presented by Mr. Joseph S. Wise, Treasurer of the Board and a member of the congregation, at the morning service. The Home Mission offering was \$60. The Foreign Mission Thank-Offering service was observed Sunday evening. The minister, who was formerly an instructor in North Japan College, gave an address on "Christianity and Japan." He mentioned especially the power of Christianity as a social and religious factor in modern Japan, the Great Earthquake of 1923, and its effects on the life of the people, and the results of the Japanese Exclusion Law which he investigated in 1925 in conjunction with the Federal Council of Churches of Christ in America and the Christian Council of Japan. The Foreign Mission offering was \$65.

The fall season at Emanuel Church, Lansford, Pa., Rev. Howard S. Fox, pastor, has been a time of much activity and inspiring results. The junior and senior choirs gave a program of music on Oct. 28. "Pilgrim's Progress" in song and story was rendered by both choirs on Nov. 25, with Miss M. Neumiller as the reader of the story. Elder A. P. Croneberger, Supt. of the Church School, entertained the Board at his home Nov. 20 for the 5th anniversary. He was agreeably surprised at the close of the evening when he was presented with a very beautiful Bible for 20 years' perfect attendance at the Church School services. The following presents will be made to the Church at Christmas time: Silk American and Christian flags, 2 brass collection plates and receiving


basin, brass altar desk, and white altar coverings. Dr. Paul S. Leinbach, Editor of the "Messenger," will be the guest preacher at union services during the first week of the New Year. These services are held annually by the local Churches.

Rev. B. R. Heller writes: "In Buffalo, N. Y., on Nov. 8, 9, 10 and 11 was held a great Missions Peace and Brotherhood conference with such platform speakers as Kirby Page, Dr. E. Stanley Jones, Rev. Chas. W. Gilkey, D. D., Rev. E. W. Norwood, D. D., of London, and many others of note; as a Reformed Church we were most fortunate in having in our midst Dr. Bartholomew and 8 of our missionaries. On the Sunday morning of the Conference we had a missionary to speak from each of our Reformed pulpits and concluded the Conference with a mass meeting of our Reformed denomination in Zion's Church, with Dr. Bartholomew as the principal speaker and Mrs. Edwin Beck and Rev. W. Carl Nugent bringing greetings from our China and Japan Missions, respectively. The missionaries we had were as follows: Rev. Paul Taylor, Rev. W. Carl Nugent, Rev. and Mrs. Geo. Nace, Mrs. R. S. Tisinger, Miss Mildred Bailey, Mrs. Edwin Beck, Miss Alliene DeChant, besides our beloved Dr. Bartholomew."

About 50 members of the Friendship Class of St. John's Church, Milton, Pa., assembled recently to tender a farewell dinner to their teacher, Mrs. John Lentz. After a splendid meal served at beautifully decorated tables, the class met in regular business session. In the absence of Mrs. F. Mensch, the president, Mrs. David Kurtz, a former president, presided. It was reported that the class had paid \$1,000 toward the organ fund and contributed to many denominational and local objects. At the close of the business session Mrs. Kurtz voiced the regrets of the class that Mrs. Lentz will be leaving not only the class, but other phases of Church work and presented her with a token of appreciation in the form of a beautiful brooch. The class was organized 12 years ago with a nucleus of 8 members and now has about 65 women enrolled. Mrs. Lentz has been the very efficient, beloved teacher during this entire time. The best wishes of a host of friends go with her into her new field of work.

Central Church, Dayton, Ohio, Rev. Walter W. Rowe, pastor. The annual Thank-Offering service was held Sunday evening, Nov. 25th. This service was held under the auspices of the Women's Missionary Society, Ward Hartman Missionary Society, Girls' Guild and Mission Band. An interesting program was carried out, one of the features being a pantomime by members of the Girls' Guild, entitled, "O

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Zion Haste." The music of the evening was from Schubert in keeping with the



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100th anniversary of his death. Dec. 2 was Near East Relief Day. The generosity of a member of the congregation made it possible to liquidate a note for \$2,000. The question of merger between the Central Church and Fourth Church was practically settled on Nov. 25, when both congregations adopted unanimously the terms of agreement. The organization will continue as Central Church, with Dr. W. W. Rowe as pastor, and Rev. E. E. Young as associate. The merger of the two congregations makes Central Reformed Church one of the strong Protestant Churches of Dayton, with a membership of about 1,500. The merger becomes effective the first of January. There is no question but that Central Church will now occupy an important position in the religious life of the city of Dayton.

Services dedicating the tower, spire and bell, and the unveiling of Memorial Windows were held in Zion Church, New Providence, Pa., Rev. Harry E. Shephardson, pastor, on Nov. 11. An address was made by Mr. Earl T. Pickell, a member of the Building Committee. Mr. I. LeRoy Bush, Oxford, Pa., sang a solo and Master Charles Hess recited "The Bells." A hymn called "Our Church Bell" was sung by Mr. Bush, Dr. C. Agnew Ewing, Harold P. Swisher and Charles Ferguson. The Tower Bell, presented by Jeanie A. and Charles F. Hess, in appreciation of the services of the pastor, Rev. Mr. Shephardson, was presented to the congregation by Miss Betty Hess, daughter of the donors, and accepted by Miss Sue E. Andrews, a member of the Building Committee. Dean Hess son of the donors, tolled and rang the bell. Memorial Windows were presented to the Church by T. G. Helm, Elizabethtown, in memoriam of Daniel Helm; by Miss Sue E. Andrews, Norwood, in memoriam of J. F. Andrews Family; by Mrs. E. M. Ault, Lancaster, in memory of Rev. John W. Ault, pastor 1904-11; by Herber Dyson, Landisburg, in memoriam of the Nelson Dyson Family; and the 5th window was given in memoriam of the John Reamer Family.

The 43rd anniversary of the organization of the Church School of St. Andrew's Church, Reading, Pa., Rev. Dr. Charles E. Roth, pastor, was observed on Nov. 25, with special services. The program was in charge of Supt. Charles D. Zimmerman, who gave in a series of questions with responsive answers, a short history of the beginning and growth of the School. The School was organized as a mission on Nov. 22, 1885, by the late Rev. Dr. Benjamin Bausman, Daniel Miller and William H. DeChant, and was known as the 10th Reformed Church until the name was changed 5 years later to St. Andrew's. The first Supt. was Henry B. Stout, who was followed by John H. Stauffer, Charles H. Leinbach and the present Supt. In June, 1889, Messrs. Joseph and George Leinbach bought a lot at the corner of Spruce and Miller Streets and presented it to St. Andrew's congregation, work was begun on a new building the following October and the corner-stone laid Nov. 24, 1889. The building was dedicated Jan. 25, 1891. The congregation was organized March 19, 1891, and Rev. S. L. Krebs became the first pastor. Following his resignation, Rev. H. H. Ranck served 13 years, and Rev. Edwin H. Romig from 1914-23. Since that time Dr. Roth has served the congregation faithfully and devotedly.

#### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

During the Thanksgiving season the children enjoyed several nice things through the kindness of good friends.

The North Heidelberg Senior Bible Class came to the Home and gave a play for the entertainment of the children. It was a very fine production and the children and adults enjoyed the evening and will remember these kind friends for a long time.

The St. Paul's S. S. Orchestra, of Lancaster, journeyed to the Home and gave an evening of music. This was the first time an evening of this nature was enjoyed by the children and from all accounts the young men enjoyed their short stay with us.

The Thanksgiving Day was observed in our usual manner and the good people of Lancaster County supplied the chickens for our dinner, as they have done for many years.

#### THE HEART OF CULTURE

A nation's destiny is not in its learning or the amount of information it acquires—it's in its character. The heart of culture is the culture of the heart. The only way to form character is through religion. Find me another way and I'll accept it. The only system of education worthy of the name of system, much less education, is that one which literally and actually inculcates the eternal truth of morality, not only by teaching, but by hour-to-hour example. I not speaking as a politician. I am speaking as an expert. I am not a theorist. The reason I dare speak is that every day, every hour, I am face to face with the real thing here, with the facts.—Judge Talley, of the Court of General Sessions, New York, one of the greatest criminal courts of the world.

There was added to the Thanksgiving treat this year a large number of layer cakes. The good women of the Numidia Charge got together, baked and sent a goodly number for our dinner. It is hardly necessary to say that none went to waste, and it was a fine addition to our dinner.

But, readers and friends of Bethany, while these kind acts on the part of these good people are appreciated and enjoyed by the Bethany Family and help to break the monotony of our life, they are not the most necessary thing we need for our existence. These are what we call special acts of kindness, but in order to keep active and continue to grow, we need the interest and support of the whole Eastern Synod. Will you help to make the offerings at Christmas time for Bethany the largest they have ever been?

#### REDEDICATION OF CHRIST REFORMED CHURCH, ELIZABETHTOWN, PA

During the summer months, Christ Church, Elizabethtown, Pa., Rev. L. C. T. Miller, minister, underwent extensive repairs. The congregation has a history extending thru six generations. Conrad Templemen preached to the fathers composing the original organization which is now Christ Church. It was regarded, therefore, with favor when the architect, Mr. E. F. DeLong, suggested that the interior be made to conform strictly to the colonial type of Church architecture. Late in July the work was begun. October 28, the Church was re-dedicated.

The interior walls are decorated in gray with a light buff ceiling. The art glass windows were framed and finished in a light ivory. Thruout the auditorium, the color combination of ivory and mahogany was used. A new heating system was installed. Six chandeliers, built after the pattern of the colonial oil lamp, were hung. Under the pews hardwood was laid, while in the vestibule, aisles, choir and chancel rubber tiling was used. The pews, choir stalls and pulpit furniture were built by the DeLong Furniture Co. The pews and choir stalls are of mahogany, while the altar, lectern and pulpit are finished in ivory with mahogany trim. Concealed in

the pulpit is an acousticon transmitter with 6 outlets in the pews, installed as a memorial to a former superintendent of the Church School. The altar was placed as a memorial to Mrs. B. M. Meyer, wife of a former pastor. Other memorials, such as altar covers, the altar cross, missal stand, lectern, chandeliers and organ chimes, were placed. One of the visiting clergymen during the services of re-dedication described the effect produced as "chaste and Churchly."

The Rev. T. F. Herman, D. D., professor in the Theological Seminary at Lancaster, was the preacher at both services, Oct. 28. On Monday evening, a Community Fellowship Service was enjoyed, when several of the local ministers brought greetings. Of the 19 pastors who have served Christ Church 3 are still living. Associations with these were renewed during the week. The Rev. J. H. Pannebecker, D. D., minister in Trinity Church, Columbia, for 44 years, returned on Tuesday. Rev. and Mrs. S. M. Roeder, D. D., now of Glen Rock, Pa., were guests of the congregation Wednesday. On Thursday the Rev. B. M. Meyer, minister in Christ Church, 1893-1924, returned and preached to a large and appreciative audience. It was a delightful fellowship that Christ Church folk enjoyed with local and returned pastors during the week of re-dedication.

This completes a 3-year program of renovation for Christ Church. In 1925 the parsonage was enlarged and thoroly renovated. The following year a social room with complete kitchen equipment was constructed in the basement of the Church. The Junior-Intermediate Departments of the Church School, having become too large for the main Sunday School room, were transferred to the social room, where they now meet for their entire session. In 1927, the sexton's house was remodeled. And now, with this improvement to the auditorium, Christ Church enjoys a complete and up-to-date equipment.

#### A LETTER TO THE EDITOR

What was the reason for the overwhelming success of the great issue of the Presidential campaign? Was it not that a vast army of our enthusiastic American citizens, who believe that the highest virtues in man should be exemplified, rose up and prayerfully and earnestly strove to the end that their candidate might win the victory.

We have very good reasons to believe this has been a great victory for the 18th Amendment. And now that more than thirty-four million persons took an active part on the one side or the other, let us all strive earnestly to sense our individual responsibility toward the carrying on of God's great purpose, and may we prayerfully exert every atom of energy at our command toward the accomplishment of that purpose.

I pray to God that we may, each and every one, as American citizens examine ourselves thoroughly and know for a certainty whether we are worthy of the name of Christian. May we not only bear the name, but let us put it into our daily lives and strive unitedly to do His holy will. Let us make a sacred pledge to God that we will put as much enthusiasm into the carrying on of His purpose in the establishment of His Kingdom as we have put into the campaign.

Yours for greater enthusiasm in Christ's cause,

—W. Hewitt Isenberg.

Huntingdon, Pa.

#### AN APPRECIATION OF CAMP FERN BROOK

As one looks back upon the experiences of two weeks in camp, there are certain impressions which were made at the time and which will stand out clearly weeks later.

First of all, there is the impression made



by the thorough-going way in which every detail of the camp-life was made to contribute to the development of the young people. Every ounce of educational possibility was squeezed out of every item of the day's routine. It was to be expected that the study and class periods, the set times provided for worship and private devotion would have their worth written on the face of them, but Camp Fern Brook did not stop there. Getting up in the morning, the eating of meals, playing games, going to bed at night,—all were utilized as opportunities for acknowledging God as the author and finisher of our lives or for learning the fine art of living together as Christians. It is difficult to see how twelve days, approximately two hundred and eighty-eight hours, could have been made to yield larger returns than these twelve days. One is tempted to say that a Young People's Camp, properly conducted, is as fine an educational institution as there is on the face of the earth. Certainly no individual or congregation need hesitate about spending money for going to camp or sending young people there. It is money remarkably well invested.

The second impression which still abides is that of the absolute rentless fellowship of the camp. It was manifest between director and leaders, between leaders and young people, in every possible relationship. There was no situation or problem for which the solution of actual fellowship was not tried. The camp-life went forward with a bare minimum of regulations and rules and without authoritative dictation on anybody's part, and it went forward in a fine fashion. To step out of the life of every day in which all too often each person looks out for himself and looks askance at the other fellow into this little community where mutual trust, confidence, and consideration were almost invariably the guiding principles was an experience which was almost a revelation. Camp Fern Brook seemed to bear witness that Jesus' methods of living actually work.

A third impression has to do with the wholesome naturalness which characterized the camp. The life there was definitely educational and definitely religious, but it was not strangely pious or unnatural. The young people were young people, and the older people were not very old. Into this normal, happy life came worship and study not as intruders, but as accepted parts of the daily routine. The camp realized to a degree the truth underlying Jesus' words that it was His meat and drink to do the will of His Father.

A last impression recalls the seriousness with which the young people spoke of and studied for the work of their Churches at home. This camp was to them more than a "lark" or even a retreat for personal enrichment. It was a chance to get ready for better service in the Church from which they came. Time and again in classes and in conversations this undercurrent kept coming to the surface. There was no mistaking it. It was genuine, and tremendously encouraging.

These are but several impressions, but perhaps they are enough to show that Camp Fern Brook made us all debtors. We received more than we gave.

—Nevin C. Harner.

#### Camp Fern Brook, 1928

Fern Brook, we love you,  
The happy days will soon be o'er;  
Fern Brook, we'll all strive  
To help the world more and more.  
Four-fold we will live,  
And ever be true to our Guide;  
Fern Brook, we love you,  
We sing it—with pride.

This song, written by our recreational leader in the summer of 1928, indicates the strong loyalties that Fern Brook develops in the young men and young women who

## "The Gospel Message in Great Poems"

By REV. WALTER R. GOBRECHT

Pastor, St. John's Reformed Church, Chambersburg, Pa.

With an introduction by George L. Omwake, A.M., Ph.D., President Ursinus College. A series of beautiful sermons based upon poems or sections of poems by great poets, the poem supplying the background for the main body of the sermon with the sermon-texts always Biblical. This unique combination of poetry and Biblical texts is productive of sermons unusually rich in beauty and inspirational appeal. To the minister this volume will provide a source of stimulation and also a source of ideas which he may develop to almost an endless extent. The lay-reader will find the Word of God brought to him vividly and beautifully through these sermons.

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are fortunate enough to become members of the camp family. For they discover in the fellowship of Fern Brook far more than the royal time to which they probably look forward. They find in this wholesome fellowship of study and of worship, of music and laughter, satisfying answers to many questions that crowd their minds.

What shall I do with my life? How large shall be the circle of my friendships? My boy friends, my girl friends, what is right and what is wrong in my relations with them? Has my community any just claims upon me? This Church life of which I am a part, what does it all mean, and how ought I to relate my talents, my ambitions and my finances to its purpose and activities? Is there something I can do to make this topsy-turvy world actually the blessed world of which Jesus spoke when He bade us seek the Kingdom of God?

It is to answer these urgent questions that the Eastern Synod has for two summers conducted a Youth Leadership Camp near Quakertown, Pa.

**The Camp Program:** The campers themselves help in large degree to determine the daily program. In a general way it includes discussion courses, athletics, hikes, dramatics, various forms of social recrea-

tion, personal interviews, vesper services, and the activities of a Campers' Council. The discussion courses offered in 1928 are listed below: 1. Life in the Growing, 2. The Science of Leadership, 3. Youth in the Church, 4. The Master Leader, 5. The Bible in the Making, 6. The Quest of World Friendship, 7. Dramatic Activities, 8. Recreational Activities, 9. Youth at Worship, 10. How to Teach, 11. A Study of Middle Childhood, 12. Primary Materials and Methods, 13. The Art of Group Discussion.

The 1928 Faculty included: Miss Naomi L. Brong, Pen Argyl, Pa.; Miss Catherine Gruber, Temple, Pa.; Mrs. Gladys C. Mathias, Allentown, Pa.; Willis Mathias, B. D., Allentown, Pa.; Nevin C. Harner, Lehigh, Pa.; Charles D. Spotts, Lancaster, Pa.; W. Carl Nugent, B. D., Missionary, Japan, Charles Peters, Ph. D., and Fred D. Wentzel, Philadelphia, Pa.

All campers were required to register for the entire ten-day period. A fee of \$25.00 covered board and other camp expenses with the exception of note books. 53 students, representing 25 Churches and 21 cities attended the 1928 session of Camp Fern Brook.

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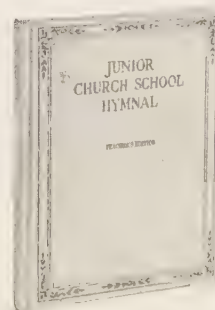
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# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

### THE MASTER'S CALL

Text, John 11:28, "The Master is come, and calleth for thee" (A. V.). "The Teacher is here, and calleth thee" (A. R. V.). "The Teacher is here, and He is calling for you" (Moffatt).

In re-reading "The Pilgrim's Progress" by John Bunyan, the three hundredth anniversary of whose birth the Christian world has just celebrated, I was struck by a beautiful word-picture which the author paints in the second part of the book.

Bunyan was familiar not only with the Bible, which he had at his fingers' ends, but also with nature, as well as with human nature. He must have been a close observer of nature as the illustration which is the basis of this sermon clearly shows.

He speaks of the fourfold way which a hen has in calling her little chickens. Having been around hens and chickens a great deal in my boyhood, I can vouch for the true portrayal of a mother hen's actions as given by Bunyan.

There is a common call which the mother hen has all day long, and to which the little chickens pay very little heed. It shows the instructive way which a mother hen has in being with her little brood and in dealing with them in a general way.

Then there is a special call which the hen has when she wishes to attract the attention of the little chickens. There is, for instance, her call when she has found a worm or a particle of food. Every one who has watched a hen with her brood of little chicks has heard this call, and has seen how the little chickens came running from all directions to the bill of the mother as she divides the food among them. And this call is made quite often in the course of a day.

The third noise which the mother hen makes is the brooding note which she utters while the little chickens are gathering under her wings to go to sleep. She must sometimes talk and croon a good deal until each one finds its proper place under her wings and they all settle down to rest.

Then there is a fourth cry which the mother hen gives, an outcry in time of danger or trouble. It is an alarming note of warning, as when a hawk soars in the air above, or some other danger lurks near. And who can forget this cry if he has once heard it, or the way in which the little chickens scamper to their mother as fast as their little legs can carry them? The mother quickly gathers them under her protecting wings and keeps them safe from danger and harm. And, if necessary, she fights for her little ones, and would even lay down her life for them.

I remember once seeing a hen, who was scared by a land turtle, calling her chickens, and, leaving them safely under the bushes, going out to meet the foe. But the turtle, feeling that discretion is the better part of valor, drew her head and feet into her shell and remained perfectly still and safe.

Sometimes, when a thunder storm is approaching, the mother hen will give her warning cry, and will gather her brood together and take them to a place of safety.

But everything that Bunyan said and did had a spiritual meaning and value. He

compares the hen to Christ and the little children to His followers, and shows the fourfold way in which He calls them.

There is a common call which the Master gives to all. He is interested in every one and does not wish any one to be lost. He stands at the door of every heart and knocks; to those who open the door He enters in and sups with them and they with Him.

Then He has a special call when He has something to give. One day He walked by the Sea of Galilee, and He saw two brothers casting a net into the sea, and He called to them, "Come ye after me, and I will make you fishers of men." He has given this same call to thousands through the centuries, and those who have heeded the call have found something worth while.

How He has stood with His arms outstretched toward those who have been weary because of the stress and the strain of life, and has called to them, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And all who heed the call find something worth while.

Jesus calls the children to Him because He has something to give them. He says, "Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of heaven." To all who come, He gives the Bread of Life, and refreshes them with the Water of Life. Every boy and girl ought to heed His call and follow Him, so that He may lead you in the true way of life.

Miss Margaret Slattery at Northfield told of hearing an older sister calling to the little sister, and the little girl had her hands over her ears. The older girl called louder and louder. Finally the little girl shouted, "Don't call any louder; I can't hear you any way." That is the way some children and older persons treat Christ. They make up their minds they will not obey, no matter how long and how loud He may call them.

Jesus also has a warning cry which He uses in time of danger. He knows that the devil walketh about, not only as a roaring lion seeking whom he may devour, but also as an angel of light so as to lead astray even the elect.

Jesus gives you a number of warnings. He says, "Take heed, beware of the leaven of the Pharisees;" and, "Beware of the scribes, who desire to walk in long robes, and to have salutations in the market places, and chief seats in the synagogues, and chief places at feasts: they that devour widows' houses, and for a pretence make long prayers; those shall receive greater condemnation." He says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves;" and "Take heed, and keep yourselves from all covetousness." He tells you, "It is not the will of your Father who is in heaven, that one of these little ones should perish." You will be safe only as you heed His warning cry and take refuge under His protecting wings.

Then Jesus also has a brooding voice for those whom He gathers under His wings. This is a crooning that is more tender and loving than that of the hen. The earlier in life you get under His protecting and comforting wings, the better it will be for you. He will protect and defend you from danger and harm and keep you from sin and evil.

Bunyan is not making an odious comparison when he likens Jesus to a hen gathering her chickens under her wing. Jesus used the same figure long before him when

He said: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." (Matthew 23:37.)

"Remember also thy Creator in the days of thy youth." Heed the call of the Master and take refuge under His wings, that you may be safe in this world and in that which is to come.

### THE PASTOR SAYS

By John Andrew Holmes

The Christian life consists of looking at Jesus with a view to copying Him; then in copying Him with a view to seeing Him more clearly; and so on, alternating from look to life and from life to look, forever.

First Convict: "I read about a man who spent sixteen years finishing one novel."

Second Convict: "That's nothing. I know a man who is spending his whole life finishing one sentence."

Preacher: "You must conquer yourself. I conquered myself when I was about your age."

Jones: "Well, you see, parson, I'm a harder man to lick than you are."—Life.

"Doesn't your choir sing at the prison any more?"

"No, several of the prisoners objected on the ground that it wasn't included in their sentences."—Ex.

Sniff: "Do the children understand bedtime stories?"

Bjones: "I dunno. Last night my little girl went to sleep very nicely on a hash recipe."

## PUZZLE BOX

### ANSWERS TO—A SECOND SET OF "KING" FINALS

1. Barking; 2. Drinking; 3. Walking; 4. Walking; 5. Talking; 6. Parking; 7. Thinking; 8. Revoking; 9. Shrinking; 10. Reeking; 11. Wrecking; 12. Stalking.

### A HIDDEN WORD FRUIT PUZZLE

A fruit is hidden in each sentence. Take a letter from each word, in its order. Together they name a fruit.

1. Nora ran away and grieved Helen Smith. (This sentence illustrated.)
2. Harry keeps pigeons close home.
3. Come, John, here are four coins, rare specimens.
4. Energy far surpassing power ever supposed.
5. Almost every enemy lost ground slowly.
6. Hail, apple orchard, ripe, rich, luscious fruit.
7. Hasten stranger, read all warnings; abhor every cross road way.
8. How many strange puzzles appear! many seem like some nonsense.
9. Happy the place, rich the peaceful house.
10. Rich such are where patience cannot disrupt itself.

—A. M. S.



First Merchant: "I have a bookkeeper in my office who has gone gray in my service."

Second Merchant: "That's nothing, old lad. Miss Smith there has gone brown, blonde, and Titian red in my service."—  
Passing Show.

## Birthday Greetings

Alliene S. DeChant

What fun it is to come home from a long journey and find your desk piled high with surprises! And because I arrived home from England, Holland, Germany and Denmark on my birthday, there were birthday surprises, too: a book, pretty silk things, candy, letters, cards, a birthday cake, and a big box from Greenville, Pennsylvania, that had more than seventeen surprises in it, each tied in a white bundle with a tag on it. And just for fun I'm going to share ten of those tags with you and have you guess what they were tied to. And next week I'll put the answers in my first P. S.!

Here they are:

- 1—To a bouncing good pal.
  - 2—For your birthday liekin'.
  - 3—Don't cut up too much.
  - 4—Believe me, your birthday is something to blow about.
  - 5—Stick to 'em. They're nice to have.
  - 6—May you be bubbling over with happiness.
  - 7—May it be a peach of a birthday.
  - 8—Don't get up in the air about this.
  - 9—There'll be music in the air on your birthday.
  - 10—You don't monkey about birthdays.
- "Birthday Box Surprises" greetings to all my guessers.

"My first wish is to see this plague to mankind (war) banished from the earth" and "although it is against the profession of arms and would clip the wings of some young soldiers soaring after glory, to see the whole world in peace and the inhabitants striving who could contribute most to the happiness of mankind."—George Washington in a letter to David Humphreys, July 25, 1785.

### A RECEIVING AND SENDING STATION

Daisy D. Stephenson, in "Junior World"

Tune in with Thankfulness and Cheer,  
At station J-O-Y;  
Tune in with Gratitude, and see  
What happens by and by.

So much of gladness you'll receive,  
That in your daily living,  
You're bound to broadcast everywhere  
The spirit of Thanksgiving!

## Family Altar Column

Rev. Ambrose M. Schmidt, D. D.  
December 10 to 16.

**Practical Thought:** Friends, loyal-hearted and true.

**Memory Hymn:** "Hark, the Herald Angels Sing."

**Monday, December 10—Timothy and Epaphroditus.** Read Phil. 2:19-30.

Paul loved his friends so truly that he was sad when he was absent from them, he often sent for them to come and cheer him with their presence. Timothy he loved as a son and in his first letter to Timothy, he called him "my beloved child." The one thing that held the attention of the heathen world, in the first century of Christian history, was the love that Christians had, one for the other.

They said, "See, how these Christians love one another." Is the non-Christian world impressed today by the love that 20th century Christians show, one for the other? Are we reflecting the love of Christ in our faces and our lives?

**Prayer:**

"Father of eternal grace,  
Glorify Thyself in me;  
Meekly beaming in my face,  
May the world Thine image see."  
Amen.

### I WISH I WERE A LAWYER

I wish I were a lawyer  
With a mind for fighting sin,  
I'd love to stand for principle  
And help the righteous win.

I'd love to fight the grafters  
And beat them at their game,  
I'd love to see the law enforced  
That puts the crook to shame.

I'd love to talk on morals  
And have the people know,  
That only righteous living  
Is the happy way to go.

I'd love to guard the young folk  
And help them all grow strong,  
And prove to them conclusively  
No right is made by wrong.

I'd love to paint a picture  
Of the curses of all sin,  
I'd love to show the folly  
Of the wicked when they win.

I'd love to stand before the bar  
A champion of the right,  
And recognized as being square  
In every legal fight.

I wish I were a lawyer  
With fidelity endowed  
To help the cause of righteousness  
And fight the wicked crowd.

I'd love to stand before the bar  
With justice as my guide,  
I'd love to have the whole world know  
That right's the winning side.

—Harry Troupe Brewer.

Hagerstown, Maryland.

**Tuesday, December 11—Philemon and Onesimus.** Read Philemon 8-20.

It wasn't a question of nationality, or of color, or of creed, with Paul. He saw in every man the divine image, and held the great truth that all, all, no exceptions, are children of the same heavenly Father. Onesimus was a run-away slave and a thief at that. Paul brought Onesimus to Christ and henceforth the slave became the brother most beloved. Philemon owned Onesimus, but Paul owned Philemon; no—Philemon belonged to Jesus Christ and so did Onesimus. Paul, therefore, sends the once-slave back to his former master to be received and loved as his brother.

**Prayer:** May the love of Christ in our hearts, break every barrier down. May we truly love Thee, O Christ, and love our brethren also. Amen.

**Wednesday, December 12—The Ephesian Elders.** Read Acts 20:32-38.

Friendship is one of the flowers that is not cultivated in life's garden as frequently as it should be. Friends true-hearted and brave, friends who, knowing our faults and failures, love us still; these are the friends who bring sunshine into our lives when the shadows fall, and touch our hearts with a fellowship divine. Paul had many friends. They loved him for what he

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The Finality of Jesus, Dr. Samuel Mc-Pheeters Glasgow, Knoxville, Tenn.

The Lordship of Jesus, Prof. James Moffatt, New York.

Turning Back Again to Jesus, Dr. Robert E. Speer, New York.

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had done for them and they loved him because, as Dr. Jefferson says, "Paul, himself, was a lover." In some such a way these Ephesian elders loved Paul. Ordinarily Paul was strong on faith, but it was he who wrote, "Now abideth, faith, hope, love, these three; and the greatest of these is love."

**Prayer:** We thank Thee, Lord Jesus, that Thou hast named us as Thy friends. May we prove worthy of Thy friendship and never fail Thee. Amen.

**Thursday, December 13—The Philippians.**  
Read Phil. 4:1-4.

If you have time this morning, read the entire fourth chapter, do not stop at the fourth verse. The chapter is rich in words of tender affection, solicitude, and encouragement. Paul held his Philippian friends very dear. He commends them for their faith, their love and their liberality. He sends personal greetings to some of them and then adds the names of friends who are with him, and who join in saluting the brethren in Philippi. Who will deny that one thing most needful in our congregational life is—a larger sympathy for, and a sincere desire to know our fellow members by name, and make them in reality "Our brethren."

**Prayer:** Cleanse Thou our thoughts and hearts by the inbreathing of Thy Holy



Spirit, and help us to love and serve Thee, in all lowliness of mind, all the days of our life. **Amen.**

**Friday, December 14—Priscilla, Aquilla and Others.** Read Romans 16:1-10.

What a host of friends Paul seems to have had. He names many of them in his 13 letters. This 16th chapter of Romans contains a remarkable list of his friends. You will discover that he sends them more than his greetings. It seems as if he stood afar off, with uplifted hands, and poured out upon them his benediction. Please note also that he ends this letter with sort of a hallelujah chorus. Guess it's rather old-fashioned to salute our brethren in such a way, and to speak words of benediction upon them, but it is very Christlike.

**Prayer:**  
 "O brother man, fold to thy heart thy brother;  
 Where pity dwells, the peace of God is there—  
 To worship rightly is to love each other,  
 Each smile a hymn, each kindly deed a prayer."  
**Amen.**

**Saturday, December 15—Paul's Co-Workers.** Read Col. 4:7-18.

Paul needed co-workers and so do we. None of us would get along very far in this world if we did not have the help of others. Co-operation is the watchword of

every business enterprise. Some folks are in the habit of calling it "Team work." Co-operation is absolutely essential for a happy and well-regulated home. It is equally essential that there should be vigorous co-operation in the Church of Jesus Christ. He has called us into His service and we can best serve Him by helping others to see and know Him.

**Prayer:** Dear Master, make us eager and willing to be fellow-workers of Thine. Help us to feel the joy and see the glory of service in Thy vineyard. **Amen.**

**Sunday, December 16—Thirsting for God.** Read Psalm 63:1-11.

The world is full of thirsty people. Some are thirsting for earthly riches, others for worldly pleasures. Some are thirsting for friendships, and still others are thirsting for God. Riches and worldly pleasures are empty baubles. Friendships sometimes fail us, but God never fails us. Listen!—Isaiah cried, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled. Whosoever drinketh of the water that I shall give him shall never thirst." Hear also the wonderful invitation in the book of Reve-

lation, "The Spirit and the bride say, Come. And he that heareth, let him say, Come, and he that is athirst, let him come; he that will, let him take the water of life freely."

**Prayer:** My soul thirsteth for Thee, O God. Satisfy Thou my thirst! **Amen.**

A minister named Jordan had a son attending college. This son was about to try his final examination and the father asked his son to let him know how he got on. One day the father received a telegram: "Hymn 254, verse 5, the last two lines." After puzzling awhile the father turned up the hymn and this is what he found: "Sorrows vanquished, labors ended, Jordan passed."—**Congregationalist.**

### BUSINESS IS BUSINESS

A priest offered twenty-five cents to the boy who could tell him who was the greatest man in history.

"Christopher Columbus," answered the Italian boy.

"George Washington," answered the American boy.

"St. Patrick," shouted the Jewish boy.

"The quarter is yours," said the priest, "but why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."

### FRANKLIN AND MARSHALL ACADEMY NOTES

(Continued from page 2)

we have a number of lectures that are intended to open the eyes of our boys to the things right about them.

Mr. Hammond, the Head of the English Department, is having several rehearsals per week with the Glee Club, and Mr. Bailey, the organist and choirmaster of the St. John's Episcopal Church, is training a school orchestra.

The annual dance, marking the close of the football season, was held Saturday night, November 24, at the school, with

Dr. and Mrs. Hartman, Mr. and Mrs. Hall and Mr. and Mrs. Hammond as chaperons. The football team won five out of seven of its games. Both the playing and the morale of the team were fine throughout the season. The ideals of the Physical Director, Frank F. Pierson, Jr., have done much for the spirit, not only of the school teams, but of the whole student body.

The academy was given gratifying recognition this year in the election of Dr. Hartman as President of the Headmasters' Club of Philadelphia and vicinity, which includes most of the boys' boarding schools of Pennsylvania, New Jersey and Maryland.  
 —**L. S. M.**

Francisco, died in that city Nov. 20 at the age of 64.

In the 52 weeks ending Nov. 3, there were 7,226 fatalities from automobile accidents in 77 large cities. This was 243 above the record for the same period of a year ago.

Emile Moreau, governor of the Bank of France, and Professor O. Allix, of the Faculty of Political Economy of the University of Paris, have been named as the French members of the commission of experts which will take up the revision of the reparations payments. Professor Allix is an economist of note and was one of the French members of the Dawes Commission.

To hasten development of an airplane to compare favorably with the motor car in safety and ease of operation, the Daniel Guggenheim Fund for the promotion of aeronautics has organized a safe aircraft competition. Already there have been received twelve entries.

President and Mrs. Coolidge were hosts at the White House Nov. 22 to the largest dinner company of the year. It was the state dinner to the diplomatic corps. The guests were the chiefs of missions from 49 governments, 32 of whom were accompanied by their wives. Covers were laid for 92.

George H. Jones, Chairman of the Board of the Standard Oil Company of New Jersey and one of the most prominent figures in the oil industry, died Nov. 22 in a sanitarium in New York City, after a lingering illness.

Payne Whitney, capitalist and sportsman, left an estate worth \$178,983,655. This is the largest estate ever appraised in this country. Public bequests reach over \$60,000,000, aiding New York Hospitals, Public Library, Cornell and Yale Universities.

For the first time in the history of aviation and exploration an airplane was flown recently over the frozen wastes of the Antarctic by Captain Sir George Hubert Wilkins and Lieutenant Ben Eileson. The news of this flight was received in the United States Nov. 22 in two brief messages. The Wilkins expedition left New York on Sept. 22, bound for Deception Island, sixty miles off the coast of Graham Land. According to the message the explorers were nearing Graham Land Base.

The initiation of a movement for an



Six grams of radium, valued at \$335,000, have been bought from Belgium by the Million Dollar Swedish Cancer Jubilee Fund, which was started among Swedes at home and abroad as a gift to King Gustav on his seventieth birthday. The fund was turned over by the King for the fight against cancerous diseases. The Swedish supply of radium has been trebled by the purchase.

Mrs. Ella A. Boole, of Brooklyn, President of the National Women's Christian Temperance Union for the past 2 years, was unanimously re-elected Nov. 20 at the national convention held in Boston. Mrs. Ida B. Wise Smith, of Des Moines, was elected Vice-President.

A permanent home for the collection of gifts made to Colonel Charles A. Lindbergh in honor of his historic flights has been opened to the public in the west wing of the Jefferson Memorial Building in Forest Park, St. Louis. More than 2,000,000 persons have viewed the exhibit since it first was opened to the public in June, 1927. The new quarters provide space for continued growth.

Colonel Robert W. Stewart, Chairman of the Board of the Standard Oil Company of

Indiana, has been acquitted of a charge of having committed perjury before the Senate Oil Investigating Committee.

Presented as a part of President-elect Hoover's program for stabilizing prosperity, a project for the creation of a \$3,000,000 State and Federal construction reserve fund to do for labor and industry what the Federal Reserve has done for finance, was set forth Nov. 21 at New Orleans, La., before the Conference of Governors. The plan was presented at the request of Mr. Hoover, by Governor Ralph O. Brewster, of Maine, and embraces the whole nation. It would be created by holding construction projects in reserve for lean years.

There will be fewer and better international expositions in the future under the terms of a convention drawn up Nov. 21 by 40 nations at Paris, including Russia. The 3 United States delegates were unofficial observers only, and were prohibited from taking part in the discussions without authorization from Washington.

The recent Kansas flood loss was put at \$20,000,000, according to a statement from the Director of Flood Control of Southeast Kansas, Inc.

Eugene Schmitz, former Mayor of San



amendment to the Constitution of the United States, which would give the Federal Government unlimited police power in curbing the illegal drug traffic, featured the closing session Nov. 23 of the World Conference on Narcotic Education and the International Narcotic Education Association in New York City.

American communication by phone with Czechoslovakia began Nov. 24 when greetings were exchanged between the officials of the two countries. The rates are \$17 a minute. This is the 16th European nation to be connected by telephone with America.

George L. Harrison has been appointed Governor of the Federal Reserve Bank of New York, to succeed Benjamin Strong, who died on Oct. 16. Mr. Harrison has been connected with the Federal Reserve system since its organization in 1914.

The inauguration of Herbert Hoover as President on March 4 will be as simple and as devoid of display as Mr. Hoover can possibly make it. This is the word that the President-elect has sent to Washington, following receipt of numerous communications urging inauguration day ceremonies more elaborate than any in the past generation.

Thomas Fortune Ryan, noted financier and figure in Wall Street history, died Nov. 23 in his 78th year.

Thirty foreign countries will be represented at the International Civil Aeronautics Conference to be held in Washington Dec. 12, 13 and 14, in commemoration of the 25th anniversary of the flight of the first power-driven airplane.

A \$2,000,000 Community Center is the latest gift of Milton S. Hershey, chocolate manufacturer, to the town of Hershey, Pa.

The actual strength of the active army of the United States was 134,505 on June 30, 1928, exclusive of nurses, contract surgeons and West Point Cadets, Major. Gen. Lutz Wahl, the Adjutant General, stated in his annual report to the Secretary of War, made public Nov. 25.

Leaving thousands homeless in its wake, a typhoon which struck the central and southern parts of the Philippine Archipelago has passed into the China Sea, after wrecking hundreds of buildings and sinking several ships.

Citizens of two Central American Republics heard President-elect Hoover in the first speeches of his tour of good-will and friendship Nov. 26, when he made addresses at Amapala, Honduras and La Union, Salvador.

Mrs. Oldfield is a candidate to serve out the unexpired term of her husband in the present Seventieth Congress from Dec. 3 to March 3. Representative William P. Oldfield, of Arkansas, died recently.

Count Folke Bernadotte, of Visborg, nephew of the King of Sweden, and Miss Estelle R. Manville, daughter of Mr. and Mrs. H. Edward Manville, of Pleasantville, N. Y., were married Dec. 1, at the bride's home.

At this current writing King George, of England, is seriously ill of pneumonia. The Prince of Wales and his brother are on a hunting expedition in Africa, but are said to be hastening home.

CHURCH SCHOOL  
PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** Can you help us concerning the selection and best use of hymns in our Church School?

**Answer:** We are glad to help in this important matter.

Some new leaders or some older ones take too much for granted as they move along in well-worn grooves. Counsel may be necessary also for committees or other groups carrying responsibility.

(1) **Choose only the best hymn books.** A spiritually-enriched program of worship is altogether impossible when into the hands of worshippers is placed one of those cheap commercialized collections of songs. Doggerel words and turgid tunes of the cabaret class compose more than fifty per cent of the so-called hymns in such books. The flippancy with which sacred emotions are described and sacred names used is very little short of blasphemy. To make the sacrilege complete, some old familiar favorites often are padded in between as fillers, or crowded into the closing pages. The gift of jingle has tempted some song writers and the jingle of coin has tempted some publishers to flood the song-book market with tons of trash. Evidently there is money, big money in it. Next to the public school text-book business, it must be a lucrative business. However, there are a number of legitimate high-grade music publishers who have made possible in these days as never before many valuable hymn books. Only the ignorant, careless, or religiously superficial turn to the inferior ones. Through a long and varied professional career in religious education, it has been the writer's privilege to visit hundreds of Church Schools from coast to coast to find, in all too many of these, song books which are a disgrace to the Churches. It is interesting in this connection to note how some Churches will wear themselves out for weeks and months searching the nation over for a new pastor who is "safe and sound" doctrinally in his pulpit utterances, and during all that time they lustily sing out of books whose theological message set to music gets by, which if really analyzed and divorced from catchy tunes would be condemned emphatically. Strange inconsistency this—sermon-orthodoxy, and song-any-old-doxy.

(2) **Use only the best hymns in any book.** In the best hymn books now available there is a wealth of excellent selections with bright, but reverent and dignified tunes. Out of these the leader should choose the best, and thus make possible a hymn heritage for every child and young person in the Church School.

(3) Hymns should be chosen that fit the theme of the worship program, as far as this is possible. The better books greatly assist the leader by various topical indexes and broader classifications.

(4) As far as it can be done, use hymns or stanzas out of hymns which suit the understanding of the age-groups for whom the service of worship is planned. Most departmental worship leaders take advantage of the more recent graded hymn books adapted to the needs of their particular pupils.

(5) Care should be taken to use hymns where words and tunes harmonize. The better books likewise help leaders on this point. Although we must confess that sometimes the familiar words of precious memory are paraded before us "married to another man." Once in a while the new tunes do much to popularize the old words. In that event, both old and new tunes should be accessible.

(6) **There should be variety** in the selection of the appropriate hymns used. The best can wear out their welcome. Peaches and cream look like a hundred

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cents on the dollar as a palate tickler for most of us, but to have peaches and cream three times a day for even the shortest month on the calendar would be overdoing. Apricot pie is a favorite in our household.

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For several days recently it has been at the pinnacle of its popularity, fresh made from the luscious 'cots of California. However, for three days now we have observed one fine specimen that begins to look lonesome. It is up to the worship leader to put the spice of song variety into his programs.

## Best Use of Hymns

There are so many uses of hymns in a Church School worship service that program makers and program-leaders are without excuse if they do not study to show themselves approved along this line. Of the many uses, a few are here suggested. An ingenious leader will think out many other ways from the following hints:

(1) In a call to worship as already indicated, where a song without words is used as instrumental prelude to the service. A stanza or more can be sung as a call to worship. One of the most helpful services known to the writer began by the reading of a stanza from a beautiful hymn. Of course the sincere, simple reading had much to do with the impressiveness.

(2) General congregational use, where all unite heartily and worshipfully, at some fitting place in the program, as the service proceeds. It should be added here as one more bit of advice to the leader (and how easy it is to give advice) that the worship service itself is no time or place to teach a new hymn, except in very rare cases.

(3) Hymns used as solos, duets, trios, quartettes, or other special vocal numbers are always appropriate, if well done, which means worshipfully rendered.

(4) Orchestra, piano, or some other single instrument, plays a prayer-hymn quietly while the group bows in silent prayer. There are many hymns in the better books which thus used as prayers create worship attitudes of highest value.

(5) Hymn stanzas can be used as an outline for a talk. The writer gratefully remembers how a thoughtful pastor helped him lead his first worship service when he was a lad in his first teen year. A hymn bearing on the topic was selected and then the timid lad (delightful memory) "talked on" the first stanza. While that stanza was sung, he recalled what he was to say about the second stanza, and on he went through four stanzas, which rounded out

the talk part of the program. The plan, if not too frequently used, will prove interesting and helpful, provided that fruitful hymns are chosen.

(6) Hymn stanza sung alternately with Scripture selection read. Certain hymns lend themselves to this order of procedure. Care must be taken to select suitable Bible verses, and that all participants know well in advance their parts and readily, reverently respond.

(7) Worshipfully whistle the hymn tune. One of the most beautiful uses of a hymn the writer ever heard was where a junior department and a junior high department met together for a worship service. The wise, resourceful leader, a college boy at home on vacation, called on a junior class of boys to sing, and a junior high group of boys to whistle the melody (orchestra and piano silent).

(8) Hymn stanza as sung illustrated with an object or a picture, either a flat picture large enough to be seen when hung up, or a large stereopticon picture. We never forget the worshipful spirit which literally seized a large company of young people at a Lake Geneva Conference when one evening in the chapel a worship program largely of this stereopticon character was put on for nearly an hour.

(9) Hymn on a Victrola record. Fortunately both machines and desirable records are now widely available for this sort of hymn presentation, which, of course, should be used only occasionally.

(10) The history of the hymn told before the hymn is sung very often is of unusual interest, for the way some hymns had their beginnings is unique. This must be brief and to the point to be worth while.

(11) The stories of a hymn's use, like the history of the writing, when told without too much detail, with action and real point, enrich the service.

(12) Hymns sung antiphonally, phrase by phrase, or stanza by stanza, give variety in use. This can be made a mere hip-burrah performance, and as such has no place in a worship service.

(13) A hymn can be pantomimed with striking effect. This should never be made the feature of a program of worship unless well prepared for and done with dignity and grace.

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(14) Dramatized hymns, occasionally used by qualified persons, give a new approach to old truth and brighten up a worship service. Such dramatization must be brief and exceptionally offered to be worthy of a place. Nothing more beautiful at its best.

(15) A hymn as a pianologue. A good reader, not a superficial elocutionist, can bring new meaning to some hymns thus presented. Manifestly, practice is needed for best results.

As previously suggested, all these uses of hymns are for the sake of variety and the creation of worship values.

## How Hymns Help

Without elaboration the following points are offered in answering the inquiry just how do hymns help in a Church School worship service. What do they do to and with the worshiper? Plainly such hymns as do the things suggested, some of them at least, should be the kinds of hymns to select for worship purposes. Some of the experiences referred to apply only to adults, some to young people, and some as well to children.

What hymns do: (1) They create worship attitudes of mind; (2) put reverence in the soul; (3) purify and sanctify thinking; (4) stir the emotions to a fuller realization of the joy of salvation and to the joy of living; (5) enhance the fellowships of believers in Christ; (6) bring comfort to those who sorrow; (7) channel the worshiper's gratitude to the heavenly Father; (8) crystallize into action life's highest, holiest purposes; (9) bring courage, hope, and determination; (10) increase faith in the worthwhileness of the Christian life and religion; (11) nurture the prayer life;

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(12) fortify against temptations, difficulties, and trials; (13) lead to repentance for sins and submission to God's will and way; (14) increase love for all things sacred; (15) arouse worshippers to live and do unselfishly in the name and for the sake of Him who came not to be ministered unto, but to minister.

(Send your questions and problems direct to Dr. Raffety, 432 Center St., Redlands, Calif.)

### "THE OTHER SIDE" OF CHURCH UNITY

By "Students" in "The Christian Intelligencer" (Organ of the Reformed Church in America)

In the October 30th issue of "The Christian Intelligencer and Mission Field" there were presented some of the reasons for the organic union of the Reformed Church in the United States and the Reformed Church in America. Other reasons may probably be readily assigned to support such a proposition. It is the desire of this column at this moment merely to record the impressions that have come into our purview. It will impartially present, therefore, some of the things that have been said on the other side of this question. Most of these are presented in the form of questions from which it may be assumed that the questioner is not objecting to organic unity so much as he is seeking light on this which is likely to be one of the most important steps which these two denominations will be called upon to take in many a day. His attitude, apparently, is the Thomas attitude, that is, he is not essentially a doubter or an objector, but a truth seeker. So he asks questions like these.

Does not "Essential unity in organization, doctrine and practice" suffice to satisfy the exhortations of the Bible and the petition of our Lord's prayer that "they all may be one?" Are they not one in the things which count heavily in this life? Then why so much emphasis on the fact that they have different headquarters, denominational personnels, educational institutions, fields of missionary endeavor, etc.? There is now an efficient co-operation in many lines, and so far as one is able to foresee, there is likely to be much more of such combined effort. What would organic unity add at this point? Wherein would lie the increased advantage?

Again he asks, Is the "prestige that would immediately attach to a larger denomination of approximately half a million members" a real prospect or only a vision? There are Protestant denomination now that number from two to four millions each. If the proposed union of the Congregationalists, Methodists and Presbyterians should become an accomplished fact we shall have the reality of a denomination of approximately six millions of members. Even without such a merger, beside denominations of such proportions, what would be the added prestige that would attach to one of a mere half million members?

Another phase of this matter which has a definite bearing on the gathering of information is the fact that in some strong and influential quarters in our Church there is no very decided sentiment in favor of organic union with another denomination or other denominations. There is a group, greater or smaller, that is convinced beforehand that the proposition is doomed to failure. They have made up their minds, having given more or less thought to it, and they are not likely to suffer a change of conviction unless a sufficiently imposing array of data is presented to them. They are, perhaps, not biased or prejudiced, but they have heard so much of possible Church Union and have seen so little of actual Church Union. Some of them have been through the experience of

attempting to federate a group of Churches in some local community and they think they know a good bit of the difficulties that best the path of those who are seeking to amalgamate two or more Protestant denominations. They count organic union well-nigh impossible at the present and, while desiring it themselves, feel that the better plan is to continue the promotion of the idea and bide the time when it will come by unanimous request of all Churches and congregations—as they believe it will come. Out of the dissonant groups would probably arise a dissatisfied minority, more or less vocal, and what the implications and complications might be no one can foretell.

Again, there are those in the Church who argue that organic union is the unessential, while spiritual unity is the essential. They point out the method of nature which seems to be that of unity in diversity. They quote St. Paul with his figure of the body with its several and different members each with its peculiar function and all different. They ask if anyone thinks it is possible to improve on nature and St. Paul.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The Fall Institute of the W. M. S. of Zion's Classis was held on Tuesday, Oct. 30, at Shiloh. The President, Mrs. S. M. Roeder, responded to the cordial address of welcome given by Mrs. Royce Kohler. All in attendance were inspired to make greater effort to "Break Down Barriers." Interesting short talks on different phases of the theme were given by Mrs. Raubenhold, Mrs. Julius, Mrs. Becker and Misses Helen Barnhart and Anna Reinecker. The committee on recommendations stressed the use of Thank-Offering boxes—a box in every Church home; stewardship and temperance; and a membership in every local society. It was a privilege to hear Miss Carrie M. Kerschner broadcast an explanation of the different tools to be used in "Breaking Down Barriers." An interesting and instructive address was given by Mrs. I. G. Nace, missionary from Japan. "Leaks in the Dyke" were presented by Miss Anna Blessing, of Hellam. The society accepted the invitation of Trinity First Church, York, to hold their spring meeting there. The closing consecration service was led by the Rev. W. S. Kerschner, of York.

We are always glad to hear of activities of the Guilds and it is fine to know that a number are steadily increasing in interest, activity and membership. From some of the reports we hear from time to time, we are sure Tabor G. M. G., Lebanon, is growing not only in numbers, but also in enthusiasm.

**That Christmas Gift**—How about a book? We have just received the new volume of the Nursery Series—dainty little volumes for the 3-5 year-olds, with a colored picture at every opening. You remember Ah Fu, a Chinese River Boy; Kembo, a Little Girl of Africa; The Three Camels, a Story of India; Esa, a Little Boy of Nazareth; and now there's Mitsui—a Little Girl of Japan. You'll be glad to know that word has just been received telling of a decrease in price—they may be bought for only 50c. The children's edition of "Windows Into Alaska" is a charming gift for those of primary age, 75c.

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The Institute of Carlisle Classical W. M. S. was held in Zion's Church, Blain, Pa.,



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Nov. 2. The meeting as a whole was most inspiring. Devotions were conducted by the president of the hostess society, Mrs. S. W. Beck. Following short talks on the theme, Rev. Mr. Nace, returned missionary from Japan, gave some helpful suggestions on Breaking Down Barriers between nations. Miss Carrie M. Kerschner gave the literature demonstration in a most delightful way. At the afternoon session Mrs. I. G. Nace spoke on Living Down Barriers in Japan in a way which was exceedingly enlightening. The consecration prayer was offered by Rev. Charles M. Hartman, Marysville.

The semi-annual meeting of the W. M. S. of Phila. Classis was held Nov. 18 in in Tabor Church, Phila. Devotions were in charge of Mrs. G. Geiger and Mrs. Carl Petri. Welcome was extended by Mrs. Spaulding, president of the hostess society, and greetings by the pastor, the Rev. Edwin H. Romig. Mrs. Enders, of Trinity Church, Phila., responded. A Radio Demonstration of the literature was given most effectively by Miss Kerschner. Mrs. G. L. Omwake, Mrs. Noble and Miss Kutcher gave splendid reports of the Eastern Synodical meeting at Lancaster. Miss Lampe presented an interesting resume of the Collegeville Conference, to which she had been sent as a delegate by the Classical Society, and Miss Weaver brought vividly before those in attendance, the splendid addresses and classes which she shared at the Wilson College Conference of Missions. It was decided to give a Christmas gift of \$500, to be raised by the local societies towards the equipment of the kitchen in the Berger Memorial Home, Wyncote, Pa., same to be paid by Dec. 18, 1928. \$100 was given towards the Protestant Church in Culion, the Leper Island. Mrs. J. Frank Bucher, Shenchowfu, China, gave a most earnest and inspiring talk on the reconstruction period in China. A night letter was sent to Miss Minerva Weil and Miss Gertrude Hoy wishing them a safe voyage on their return to China. The consecration service was led by Mrs. A. D. Fell and the benediction pronounced by the Rev. Lloyd Knoll.

The dates for the Wilson College Conference of Missions are June 27-July 5 and registration opens March 1. Definite program and leaders will be announced later. No one who has ever attended Wilson Conference will forget Miss Mary Peacock, for she and the Conference seem synonymous. Wilson Conference friends everywhere mourn her passing to the life eternal.

### AMERICA'S GIFT TO ANCIENT LANDS By John R. Voris, Associate General Secretary, Near East Relief

I stood on the balcony of the American House at Jebail, Syria. Jebail is the seaport town called Gebal in the Book of Kings. It was to this town that the cedars of Lebanon were brought from the mountains to the Mediterranean to be floated as rafts down the coast to Haifa, and from there taken overland to the Holy City to build the Temple of Solomon. It was here that the Egyptians and later the Romans found a port of entry and it was here that they left notable monuments now being uncovered by the French.

Below me where the soft waters of the Mediterranean lapped against the shores, I could see the dim outline of slender columns of an ancient Roman temple, recently uncovered by the excavators, and could fancy, at least, that I could see a great sarcophagus in which the earlier Egyptians had buried one of their leaders. In my mind's eye I could see the great cedars of Lebanon drawn on rough wheels by a multitude of dark-skinned servants, cedars that would go to build a temple of the Lord. Raising my eyes, I saw outlined against the sky above to my right a

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great castle built by crusaders in the twelfth century.

I found myself awed by the march of history. I was conscious of being on ground trodden by the kings of old. Alexander the Great had been here, Philip of Macedon and Napoleon. In imagination one could review civilization as it marched past. Each conqueror had left his monument in marble or stone.

Earlier in the day I had been talking with some of the older boy leaders of the American orphanage center and their teachers, and now I thought of the monument America was erecting there, not a monument of brick or stone, but one measured in terms of human life. In the building near me 700 boys were sleeping. Fine, healthy and alert youngsters they were. I had seen them all at their work, at their meals, in the sea enjoying their morning plunge, and also in the Church service. All these boys owed their lives to America's gifts of food and shelter and care. And I said to myself, "We're not leaving a crusader's castle or a Solomon's Temple or Roman monument or even an Egyptian sarcophagus; not even a shrine or Church. We have invested our money in childhood."

Here we are leaving the kind of a monument that the earlier civilizations would have scorned. Just children! Even today childhood has but little place in these Eastern lands. Parents love their offspring, to be sure. But children are valued only as potential adults, not as children. Civilization is built for adults.



The result is that there is a complete lack of child care movements. Money, if spent, is expended upon shrines and great Churches built of lasting materials, but not for education or care of children. Now comes the richest nation on the globe, and it leaves only children, strong, sturdy, trained children to be sure, but only children. A strange spectacle.

And so I turned to my couch with a feeling of content, for I knew that we had not only builded unselfishly, but we are leaving a trained leadership among youth and a new ideal for all childhood. We have brought to the land of Him who said, "Suffer the little children to come unto Me," a demonstration of the meaning of that message.



GOOD MORNING

(A corner in a Near East Relief orphanage dormitory at sun-up)

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Advent, December 16, 1928.

Paul and His Friends  
Philemon 8-22.

**Golden Text:** A friend loveth at all times. Proverbs 17:17.

**Lesson Outline:** 1. Fetters. 2. Faith. 3. Friendship.

All of Paul's writings are real letters. Not theological treatises, nor doctrinal discussions, but friendly messages sent to his converts. They contain great teachings, to be sure, but they are always incidental to a larger purpose. Paul was not writing a system of theology or ethics. He was strengthening and comforting his friends. They came to him with their problems; with practical difficulties and with mental perplexities. And the apostle found time in his busy life to send them the replies which form so large a part of our New Testament.

But all of these letters are more or less general in character. The only strictly private letter of Paul that remains extant is the Epistle to Philemon, our present study. Its charm matches its brevity. Here no heresy is refuted; no immorality rebuked. Its twenty-five verses are suffused with the warm glow of friendship and kindness. And a certain playfulness lends added charm to Paul's affectionate words—thus, in verses 11 and 20 he plays on the meaning of the name Onesimus (profitable); again, in verse 19 the penniless prisoner Paul proposed to give his friend Philemon a bond for the debt of Onesimus.

Onesimus was a runaway slave. His master, Philemon, a citizen of Colossa near Ephesus, was a convert and friend of Paul. Somehow this slave, whose life was forfeit, had met Paul and had become a freedman of Christ. In the Roman Empire slaves were recruited from all nationalities and

from every social rank. Philosophers and scholars were found among them, as well as African savages. Apparently, Onesimus was a man of character, and Paul became warmly attached to him. He calls him his "very heart." His letter to Philemon is an affectionate plea for his friend, their mutual brother in Christ. When the apostle sent his letter to the Colossians, Ty-chius, his messenger, was accompanied by the converted Onesimus, bearing this personal note to his master.

Paul did not, directly, ask the master to emancipate his slave. The time for a Lincoln had not yet come. The institution of slavery was so deeply rooted in the life and thought of the ancient world that its violent, let alone, abolition was impossible. But the apostle sent Onesimus back to Philemon as a brother in Christ. And that new bond was bound, in time, to dissolve every type of slavery on earth. It continued for long ages, but it was doomed. The truth of Christ made men free.

Even in its narrowest setting this little letter is beautiful, revealing the transforming power of Christ in the lives of two men at the opposite ends of the social scale. They became new creatures in a fellowship that knew neither Jew nor Greek, bond nor free, male nor female (Gal. 3:28). All were made one in Christ Jesus. Taken out of its narrow frame, Paul's letter is a prophetic picture of all mankind transfigured in a world-wide brotherhood. As yet only the dim outlines of that picture are visible and tangible, but we may gain new inspiration for the task by considering the deeper implications of Paul's significant message to Philemon.

**I. Fetters.** We are living in a world divided into classes. It is full of boundaries and barriers that divide mankind into competitive and controversial groups. Lines of separation run vertically through the whole fabric of human life, marring its pattern and destroying its beauty. Invisible fetters bind men to their own group. Thus we get races and tribes, na-

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tions and denomination, industrial classes and social cliques. We talk about the equality of men, but that is still a fiction. The striking and saddening fact is this inequality. By blood and birth and social conditions men are most unequal.

In the Roman world slavery was the most formidable barrier between men. The few were the masters of the many, and their rule was unspeakably cruel. That ancient bondage, at least, has ceased. By the shedding of much blood we were redeemed from that sin against humanity. And many another emancipation has been achieved since Paul wrote his letter. Not merely from physical bondage, but from mental and moral and spiritual slavery mankind has been mercifully delivered. Many fetters of ignorance, pride, prejudice, and passion have fallen from palsied minds and hearts. The world is more truly free today than it has ever been.

And yet many fetters remain. Many an exodus remains to be won before mankind will reach the Canaan of its dreams. Indeed, our very progress, somehow, welds new chains to bind our souls and to fetter our spirits. Thus the invention of the steam-engine marked a great emancipation. It set mankind free from physical drudgery. It enabled us to gain incredible wealth. But it also forged new chains and it created a new kind of slavery. The machine has become a new kind of god. Or, rather, it represents idols under a new name. It is a Moloch that exacts a fearful tribute of life, liberty, and happiness from the millions who call themselves "wage-slaves." It is the evil god Mammon, casting its spell upon many of those who own and control the machines—the materials they use and the markets they create.

**II. Faith.** The three men who figure in our lesson differed radically in all the outer circumstances of their lives. What had they in common—the Jewish prisoner, the Gentile patrician, the Roman slave? Yet they were one in Christ. They were the servants of a new Master. He dissolved all the fetters that bound each of them to his own class and place, his own passion and prejudice. And He wove a new bond that united them with God and with one another. That was the bond of faith. In His service they found a new freedom, and a new fellowship. The fellowship of men who are conscious of their common origin and destiny, their common dependence upon God for His forgiving love.

That was the burden of Paul's letter when he sent Onesimus back to his owner.



He reminded him that, now, they were, not master and slave, but brethren in Christ. Their outward condition was in no wise directly changed by their conversion. Paul did not ask the patrician to give up his rank and wealth. He did not demand the freedom of the plebeian slave. But the new spirit of Christian brotherliness within these men was bound, in time, to change every outward condition of their lives.

Even so it is today. How shall mankind be freed from the fetters that bind us? We hear many answers to that question. But most of them fail to see that the real fetters that binds us in sin and selfishness. Men are the slaves of greed and lust, of passion and prejudice. That divides us into competitive groups, each seeking its own. That is the ultimate source of the inequality and injustice that mar our life.

And if that be true, it is manifest that there is no external remedy for the malady that afflict us. Neither law nor revolution can give us our true freedom. It is the soul of man that needs emancipation. Jesus Christ is its only emancipator. The same truth that made freemen of Philemon and Onesimus will make us free. It will not upset the social order, as did Bolshevism in Russia, but it will gradually transform it and make it brotherly.

III. Friendship. There is no nobler word in our language than friendship; and no relation that is more exacting in its claims and more promising in its rewards. Abraham was called a friend of God, and our Lord Himself said to His disciples, "I have called you friends." The basis of true friendship is common ideals. Men that have no ideals may have their pals and chums, but no friends. There are no higher and nobler ideals than those which Jesus engenders in human hearts. That is why faith in Him creates a friendship among men that are most diverse. It was the gospel of Christ that made the great apostle a friend of a fugitive slave. And he was confident that it would also bridge the wide chasm between Onesimus and his Christian master.

What other power is there to create a world friendship? Steam and electricity have made our world neighborly, but only Christ can make it friendly. In this neighborly world of ours racial and national chasms are wider than ever. And within the nations, divisive groups are creating hate and fear. If out of our present turmoil and trouble a great temple of mankind is to arise, it must be built upon the foundation that is Christ. That is the challenging task of our Churches, to create and foster in men a faith in God that will make them friends of God and of man.

### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 16th—God's Christmas Gift to the World. Luke 2:1-16.

"Thanks be to God for His unspeakable gift." Thus the whole Christian world bursts forth in gratitude to God on Christmas. In the midst of our giving and receiving gifts at this season let us remember God's great gift to us. This gift is Jesus and all that we have and are through Him. It is well to remind ourselves that all spiritual values are gifts from God. These are Jesus, the Holy Spirit, Salvation, the Kingdom, faith, truth, life and all the eternal realities which make up our spiritual possessions. Sometimes we imagine that some of these things come by efforts of our own, that we achieve them through our good works, but we should always remember that all of these things first have their existence in God and that He offers them to us freely. All we need to do, all we can do, is to accept them, appropriate them, and allow our lives to be moulded by them. Salvation, therefore, is more than character, more

than an experience, it is a gift offered by God. The Kingdom is given to men, not wrought out by their own efforts. This makes God "The Giver of every good and perfect gift," as St. James puts it. But the best gift is Jesus.

1. **The Motive of the Gift.** Now every gift should have a motive back of it. Sometimes we give in order that we may get. This is an unworthy, a selfish motive. Sometimes we give because we get. We must reciprocate. Somebody gives us a gift, or we are sure somebody will give us a gift, and we must give a gift in return. This is not a very high motive. It is inspired by form, by a desire to keep up appearances. Sometimes we give because we think we ought to give. We feel it our duty to do so. Duty is a stern, cold master. Sometimes, however, we give because we want to give. We are moved by the spirit of love, and friendship, by kindness, and good-will and we give the best and choicest that we can find or afford. We give time and thought to the selection of our gift, making sure that what we give expresses our own love and will please and benefit the one to whom we give it. It was this highest motive which prompted God to give His Son to the world. "God so loved the world that He gave His only begotten Son." It was God's love that brought Jesus to the world. There was no selfish motive, no ulterior design in the heart of God. He saw man's need, He saw man's possibilities that were undeveloped, He saw what man might be if he had a chance in Christ, and so out of love and mercy God gave His Son that men might become the Sons of God.

2. **The Worth of the Gift.** Sometimes our gifts cost us very little in thought or money. But God's gift was precious and priceless. He bestowed much thought and time on it. There was a long period of preparation for it. "The fulness of time," is a very illuminating phrase. From all eternity God has been preparing to send His Son into the world. But the world was not ready. Patriarchs and prophets had foretold His coming, and the same was foreshadowed by the ceremonies of the law, but men were not ready to receive Him. But at last, in the darkest hour of the night, in the darkest hour of history, the heavens became luminous with celestial light and God came in the form of the "word made flesh and dwelt among us." The gift cost God time and thought. He gave Himself. "The gift without the giver is bare." And who can estimate the value of Jesus? He is the best and loveliest, the fairest of ten thousand, the One altogether lovely.

"Fairer is He than all the fair  
That fill the heavenly train."

"O could I speak the matchless worth,  
O could I sound the glories forth  
Which in my Savior shine!"

"Thou art the glorious gift of God,  
To sinners weary and distressed,  
The first of all His gifts bestowed,  
And certain pledge of all the rest."

3. **The Form of the Gift.** The gifts we give are usually of a material character. They constitute jewels, gold, silver, books and many other things, but they are things, material things; but not so the gift of God. It came in the form of a living person, a babe in a manger. Only such a person could express the love which lay in God's good heart to make the gift. It was a gift in which all men who believed might share. Jesus entered life at its lowest point so that none need be excluded from His blessing. With Him He freely gave us all things. We are enriched in Him. It was a living gift, one which imparts life to others. Jesus came in the form of a child and thereby He has sanctified childhood. He became a man and thereby has glorified

manhood. He took upon Himself our nature and lifted it up into the stature of God. God could have given us money, gold, silver, earthly gifts, but these never would have formed a part of ourselves and we would not have been so richly blessed as we are in Jesus who is one of us and whose life is identified with ours. It is an "unspeakable gift," this gift of God.

4. **How to Receive This Gift.** It must be received with joy and gratitude. What an outburst of joy there was on that first Christmas morning! Everybody was singing and shouting for joy. Mary sang her Magnificat, Zacharias chanted his Benedictus, the angels sang their Gloria in Excelsis, the aged Simon burst forth in the Nunc de Mittis, the shepherds returned with joy, praising God for the things they had seen and heard. We, too, must receive God's gifts with joy unspeakable. Let there be no discord in our hymns of gratitude, no minor notes in our peans of praise. "Joy to the world, the Lord is come." To catch the spirit of Christmas read the old, old story over again, read and sing the chants and hymns that are so rich in music and marvel. Steep yourself in the sentiment and spirit which this season inspires in every true and believing heart. Treasure up the gift of God in your hearts and make it really your own. Thus God's precious gift shall be a perpetual benediction in your lives and you will give yourself as your gift to God.

"Could I but say, this gift is mine,  
I'd tread the world beneath my feet,  
No more at pain or want repine,  
Nor envy the rich sinner's state.

This precious jewel let me keep,  
And lodge it deep within my heart;  
At home, abroad, awake, asleep,  
It never shall from thence depart."

## OBITUARY

### MRS. D. B. FETTEROLF

Mrs. D. B. (Nuss) Fetterolf, mother of the Rev. L. M. Fetterolf, of Pottsville, passed peacefully into the Great Beyond while seated in a chair, shortly after noon, Wednesday, Nov. 14th, at the age of 80 years, 6 months and 18 days.

Mrs. Fetterolf was born April 26th, 1848, in Main Township, Columbia County, Pa. At the age of 17, she was confirmed in Emmanuel's Reformed Church, Mainville, Pa., by the Rev. Mr. Hottenstein. July 26th, 1866, she was married to Daniel B. Fetterolf by the Rev. W. J. Eyer at Catawissa, Pa., from which union there were 3 sons and 3 daughters. They made their home in Main Township until about 20 years ago when they moved to Bloomsburg. Their home afforded hospitality to many of the Reformed ministers who either served or visited the Mainville Church. The "Reformed Church Messenger" also occupied a prominent place in their home for more than 50 years.

Shortly after moving to Bloomsburg, both Mr. and Mrs. Fetterolf transferred their membership to the Bloomsburg congregation. Mrs. Fetterolf was preceded in death by her husband May 19th, 1927. She is survived by 5 children—Rev. L. M. Fetterolf, Pottsville; Mrs. Harry W. Lehr, Sunbury; Mrs. N. B. Miller, Hazleton; Clarence and Jerry Fetterolf at home; 9 grandchildren; and 3 great-grandchildren.

Mrs. Fetterolf was a member of the Reformed Church of Bloomsburg and the O. A. B. C. and W. M. S. of the Bloomsburg Church. She was always a faithful and devoted servant in her Church and will be greatly missed. The funeral service was conducted from her home in Bloomsburg by her pastor, the Rev. John C. Brumbach, Saturday, Nov. 17th.